ANA AND KATA
IN COMPOSITION AND WITH CASE

A DISSERTATION

Presented to the Board of University Studies of the Johns Hopkins University
for the Degree of Doctor of Philosophy

BY

JAMES WILLIAM KERN

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The Lord Baltimore Press
BALTIMORE, MD., U. S. A.

CORRECTIONS.

P. 11, l.	6,	instead	of	δἰ οὗς	read	δι᾽ οὗς
" 12, "	27,	"	"	taste	"	taste,
" " "	37,	"	"	κυλινδόμενώς	"	κυλινδόμενός
" 16, "	27,	"	"	πωκῆ	"	πωλῆ
" 17, "	24,	"	"	).	"	),
" 18, "	38,	"	"	¯δ᾽	"	δ᾽
" 19, "	17,	"	"	εἰμὲν	"	εἰ μὲν
" 26, "	31,	"	"	ἀναβρυχησάμενος	"	ἀναβρυχησάμενος
" 27, "	3,	"	"	Curt. Grundz,	"	Curt., Grundz.,
" 28, "	32,	"	"	εὐηθικῶς	"	εὐηθικῶς
" 34, "	21,	"	"	ὠρθῶς	"	ὀρθῶς
" " "	35,	"	"	τοὺς	"	τοὺς
" 36, "	26,	"	"	τινες	"	τινες
" 39, "	25,	"	"	.15)	"	)15
" " "	27,	"	"	ὅπως	"	ὅπως
" " "	37,	"	"	εὐξαίνην	"	εὐξαίμην
" 41, "	33,	"	"	πρύμνας	"	πρύμνας
" 45, "	9,	"	"	Ιδης	"	Ἴδης
" 48, "	4,	"	"	περιφανῶς	"	περιφανῶς
" " "	13,	"	"	κατά	"	Κατά
" " "	23,	"	"	πένθος	"	πένθος

ANA AND KATA IN COMPOSITION AND WITH CASE.

I. Introductory.

The strongly marked relation of contrast existing between the particles ἀνά and κατά, whether as separate words or in composition, throughout the literature from the earliest record invites an examination, in parallel treatment and with some measure of detail, of their use. This treatment requires consideration of (1) the meaning of the particles; (2) the force of the cases employed; (3) parathetic combinations; (4) prepositional complexes.

The usual statement that the radical sense of ἀνά is 'up', of κατά 'down', while perhaps as close an approach to the truth as can be made by means of a definition compressed within the limits of a single term, is necessarily misleading and is an illustration of the futility of the attempt to force one language into the mould of another. As well might one, upon noting the simultaneously equal speed of two projectiles in space, conclude that their initial velocity was the same.

Apart from the general observation that probably no word of one language, however unmistakable itself in meaning, exactly covers the ground of a word in another, the vagueness of the reproduction is enhanced in those cases in which definiteness of signification is lacking in the defining word. Even though it be conceded that, as a mere matter of 'translation' —largely a surface process—'up' necessarily reflects ἀνά, 'down' κατά, a concession by no means allowable, it is still to be borne in mind that 'up' and 'down' are terms that depend for their application upon the point of view, the point of departure. To assume that the user of ἀνά and κατά and the user of 'up' and 'down' occupied the same point of view, regarded the same point of departure, is to assume arbitrarily. There is correspondence between the two sets of words in particular instances, but it is no part of the purpose of this paper to trace these correspondences, inasmuch as they are

sporadic and of no special importance except for occasional illustration. Term-for-term definition can, at best, do no more than roughly approximate the word's true meaning, which must be found, if found, in etymology and use, in the behavior of the word as the Greek saw and handled it.

II. Etymology of Ἀνά.

The first syllable of *ἀνά* is commonly referred to the deictic stem a-, which appears also in *ἐ-κεῖ*, *αὖ*, *ἄλλος*. The augment arose from the same source. See Whitney, Language and its Study, p. 267; Curtius, Gk. Vb., pp. 72–76; G. Meyer, Gr. Grammatik, S. 420; L. Meyer, Vergl. Grammatik, S. 577; Brugmann, Comp. Gram., IV, p. 24; V. Henry, Comp. Gram., p. 256.

If Brugmann's view that the augment was originally an independent word, an adverb to which the verb afterwards became enclitic, is correct, this fact appears to throw some light on the practical disappearance from the language of *ἀνά* as a separate word. The deictic character of both prefixes furnished the verb an appui of which in course of time it availed itself universally. The coalition may have been retarded in the case of *ἀνά* during the Homeric period by the fact that an explicit article was as yet undeveloped.

The association of *ἀνά* with the accusative was maintained only at the cost of a struggle; there is a contending of force against force: on the one hand the force that will keep the image before the eye, on the other the force that tends to a conclusion. The particle was driven into the bosom of the verb and exercised its function under the verb's protection.

External influences and situations constitute the chief sphere in which *ἀνά* operates. Thus, as verbal prefix, with verbs of (1) questioning: *ἀνερωτᾶν*; (2) emotion: *ἀναγελᾶν*, *ἀνακαγχάζειν*, *ἀνακλαίειν*, particularly where the cause is present as indicated by verbs of sight, hearing; (3) memory: *ἀναμιμνήσκεσθαι*; (4) search: *ἀναμένειν*, *ἀνερευνᾶν*, *ἀνευρίσκειν*.

Ἀνά compared with *οὐ*. Whatever view is held of the origin of *οὐ*, whether with L. Meyer (p. 599, op. cit.) it be derived from a pronominal stem or with Horton-Smith (A. J. P. 18. 52) we refer it to an Idg. root meaning 'fail,' there is not lacking in the word evidence of

the feeling on the part of its users of a deictic content which appears in the negative of statement in general, more particularly in that use of it in which reference is made to the substance of what goes before (A. J. P. 3. 202).

This power of pointing to the surroundings, to that which calls for attention from the outside, is strikingly shown in Homer in protases of the εἰ (αἰ) οὐ type as contrasted with those in which μή appears (A. J. P. 33. 449). There are 85 εἰ (αἰ,ἤν) μή protases in Homer (Il. 52, Od. 28, Hymns 5). Of these, 48 are of the unreal form and in every instance the protasis follows, although the positive unreal protasis is not so restricted (Il. 23. 526). The tone of expression, produced by the order, is passionless, deliberate. The obstruction is first located, then removed. Of the remaining 37 protases 29 follow. Here the tone of calm assurance on the part of the speaker gives the clue to the order. Vision is not disturbed. Time is taken for reflection, correction. Examples are: Il. 2. 261. 387. 491. 5. 177. 215. 7. 98. 14. 111. 16. 32. Od. 2. 71. 5. 178. 9. 278. 14. 373. 16. 103. 17. 383. h. Cer. 78. In the eight protases which precede are expressed various emotions. In Il. 1. 137. 324 the speaker's sense of the wrong done him overrides prudence. In 9. 515 appeal is made to the hearer's self-love and feeling of what is due him. The fancy of the hero must be tickled. Od. 1. 289 suggests the speaker's sympathy. In 2. 220 appears the impulsiveness of filial love. In 9. 410 the hearers' reasoning faculty adapts μή from the preceding deceptive Οὔ-, and their surprise at the announcement gives the conditional member its prominence. Compare 14. 398 and h. Merc. 174, which conveys a threat. In all there is a note of nervousness distinctly at variance with the tone of the reverse order.

Εἰ (αἰ) οὐ is found in 14 passages in Homer: Il. 3. 288. 4. 55. 160. 9. 435. 15. 162. 178. 215. 20. 129. 138. 24. 296. Od. 2. 274. 12. 382. 13. 144. 19. 85. In every case the protasis precedes. Here the deliberateness, on the one hand, that characterizes μή when it sinks restfully and confidently to the end and the impulsiveness which marks it in its rush to the front under the stress of personal feeling on the other are arrested by external circumstances which affect not only the character of the negative, but also the order. The intervention of the

apodosis would be a barrier between the pointer and the thing pointed at. In οὐ is implied the impress of the surroundings on the actor, in μή the impress of the actor on the surroundings.

What has been said of οὐ in this connection seems true whether fully developed adhaerescence (εἰ οὐκ ἐθέλωσιν, εἰ οὐκ εἰῶ) or only its shadow is present. Οὐ, as ἀνά, seeks the shelter of the verb, but neither on that account ceases to point. Μή knows no adhaerescence, seeks no shelter, asks no quarter. Μή will have the last word or will explode.

The external influence affecting the negative varies in character. Compare Hdt. 5. 97. Dem. 54. 29. Eur. Ion 347. In Plat. Prot. 319 B: ὅθεν δὲ αὐτὸ ἡγοῦμαι οὐ διδακτὸν εἶναι μηδ' ὑπ' ἀνθρώπων παρασκευαστὸν ἀνθρώποις the shift from οὐ to μή marks the advance from the plane of observed fact to the plane of personal guaranty, the merging of particular items in general conclusion. For the effect of the order, whereby the actual foreshadows the ideal, compare οὐ μή (A. J. P. 3. 202. 23. 134). Compare Soph. Ph. 1058: ἐγώ θ', ὃς οἶμαι σοῦ κάκιον οὐδὲν ἂν| τούτων κρατύνειν, μηδ' ἐπιθύνειν χερί, where the first negative reflects σοῦ, the second ἐγώ.

Another point of attachment of ἀνά to οὐ through the augment appears in the fact that the augment is employed only with that mood of which οὐ is primarily and preëminently the negative, and the bond is drawn still closer if, as Curt. (Grundzüge, fünfte Aufl., S. 306) holds, ἀνά is related to the negative prefix.

Fluctuation between οὐ and μή appears in expressions of conditional form depending on emotional notions, according as the emotion is excited by some external fact or observation, or is due to the personal attitude of the speaker. Thus, Isoc. 1. 44: καὶ μὴ θαυμάσῃς, εἰ πολλὰ τῶν εἰρημένων οὐ πρέπει σοι πρὸς τὴν νῦν παροῦσαν ἡλικίαν. οὐδὲ γὰρ ἐμὲ τοῦτο διέλαθεν. Thuc. 1. 121, οὐ harks back to χρήματα κτέ. Dem. 15. 23, οὐ refers to the fact, recited in 22, how Ἀργεῖοι resisted Λακεδαιμόνιοι. Plat. Phaed. 97 A. Lysias 30. 32, reference is to definite experiences. Isae. 6. 2. Dem. 8. 55. 38. 18. Aeschin. 3. 242. Hdt. 7. 9. 46. Plat. Meno 91 D. Μή developing the personal, ideal side of emotion appears in Dem. 4. 43. Aeschin. 3. 147. Plat. Lach. 194 B: καὶ ὡς ἀληθῶς ἀγανακτῶ, εἰ οὑτωσὶ ἃ νοῶ μὴ οἷός τ' εἰμὶ εἰπεῖν·

νοεῖν μέν γὰρ ἔμοιγε δοκῶ περὶ ἀνδρείας ὅ τι ἔστιν, οὐκ οἶδα δ' ὅπῃ με ἄρτι διέφυγεν, ὥστε μὴ ξυλλαβεῖν τῷ λόγῳ αὐτὴν καὶ εἰπεῖν ὅ τι ἔστιν, the complaint is a protest, not against external conditions, but against the speaker's own lack of power to express himself.

The element *-νά* of *ἀνά* suggests the *-νο-* of *ἐκεῖνος*, the far-away, dreamland demonstrative, whose incapacity to assume real leadership (A. J. P. 23. 124), to do more than pose, singularly reproduces in usage the behavior of the particle. Ἐκεῖνος is preëminently the demonstrative of external relation, of situations in which appeal is made to sight, hearing, memory, either actually or by implication. Thuc. 1. 51: *πρίν τινες ἰδόντες εἶπον ὅτι νῆες ἐκεῖναι ἐπιπλέουσι· τότε δὲ καὶ αὐτοὶ ἀνεχώρουν.* 3. 59: *ἡμέρας τε ἀναμιμνήσκομεν ἐκείνης ᾗ τὰ λαμπρότατα μετ' αὐτῶν πράξαντες νῦν ἐν τῇδε τὰ δεινότατα κινδυνεύομεν παθεῖν.* Andoc. 3. 25: *ἀναμνήσθητε γὰρ . . . τῆς ἡμέρας ἐκείνης, ὅτε Βοιωτοῖς τὴν συμμαχίαν ἐποιούμεθα, τίνα γνώμην ἔχοντες ταῦτα ἐπράττομεν.* Dem. 19. 18. 20. 160: *παρὰ πάντα δὲ ταῦτα ἐκεῖνο ἔτι ἀκούσατέ μου.* 21. 216. Plat. Symp. 223 A: *ταῦτα ἐκεῖνα . . . τὰ εἰωθότα.*

III. Etymology of Κατά.

The first syllable of *κατά* seems referable to the stem of the interrogative pronoun as it appears in Skt. kas, Ionic *κῶς*, *κότερος*, Latin quis. On the phonology, Curt., Grundz., S. 466.

Throughout the literature from Homer onward there persists in *κατά* the sense of dominance of the situation by power physical and other. The notion of conscious control of the matter in question is imbedded in that use of the interrogative in which the questioner enforces his personal conviction, the question that strangles reply. Il. 1. 123: *πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί*; Dem. 18. 312: *ἀλλ', ὦ τᾶν, εἰ μηδὲν τούτων, εὔνοιά γε καὶ προθυμία· ποῦ; πότε; ὅστις . . . οὐδ' ὅτε ἅπαντες . . . οὐδὲ τότε . . . ἐπέδωκας οὐδὲν, οὐκ ἀπορῶν, πῶς γάρ; ὅς γε κεκληρονόμηκας . . .* So in Latin: quin taces, quin tace, quin etiam, wherein the speaker's confident assertion or direction has substituted the original note of interrogation. Cic. Mil. 29: quin sic attendite. Fam. 7. 30. 1: quin hinc ipse evolare cupio. The equivalence of statement in this use of the question is even more clearly shown by its treatment in or. obl.: Quid se posse. This form of interrogation, as opposed to that in

which an answer is expected, a complement implied, connotes the power of generalization. It has the actualities under control, has but to announce the decision. Compare the use of οὗτος (A. J. P. 23. 124) at the head of the sentence, scorning the formal copula, surveying and summing up the details of what goes before.

Upon οὗτος, the universal demonstrative, hinges the relative (A. J. P. 23. 256), and to the latter, as to the former, belongs the power of assembling the scattered items into an ordered whole. The creative sense is present in the causal clause, in the concessive, the granted notion (A. J. P. 1. 54).

In the generic relative, veiling the imperative, is indicated the sweep of the eye over the whole field, the vision conjured up, and the negative is the negative of the creative sphere (A. J. P. 23. 132, 134). The generalizing force of the relative is enhanced by the attachment of the indefinite, often with dismissive οὖν—a manner of sigh of relief over the attained result. Thuc. 4. 16: ὅ τι δ' ἂν τούτων παραβαίνωσιν ἑκάτεροι καὶ ὁτιοῦν, τότε λελύσθαι τὰς σπονδάς. Compare the universalizing nature of -cunque, -que (Gildersleeve L. G. 111. 2) and the abandon of the double formations. Quidquid id est.

The copulative que (Vaniček, Etymologisches Wörterbuch, S. 43), as its kindred τε, joins like to like, claims its own, takes the next term as a matter of course (A. J. P. 31. 361). If τε is derived from the interrogative-indefinite stem (Curt., Grundz., S. 487), the claim of generalization that is made for it would appear well founded. This seems to be the effect of the particle in connection with οἷος. The tendency latent in the word is developed, direction is given to power. Οἷος is 'disposition', οἷός τε 'position' (A. J. P. 7. 165).

The -τά of κατά suggests the -το- of οὗτος, the immediate, present, pressing demonstrative. Κατά has taken on its completed form at the beginning of our record, and the steps by which it reached that form may not with certainty be traced, but what was more natural than that, in the development of the word's highly specialized sense, the interrogative should summon to its aid so significant an element of so potent a member of the company in which it trained? The power of οὗτος at the head of the sentence would suggest this and the crisp, masterful way in which this demonstrative summarizes

and dismisses the matter in hand, e. g. in the inverted order of the relative clause, brings it strikingly close to κατά. Dem. 4. 30: ἃ μὲν οὖν ἡμεῖς . . . δεδυνήμεθα εὑρεῖν, ταῦτ' ἐστίν.

Κατά's kinship through the interrogative to the indefinite τις is illustrated in the emphatic use. Eur. El. 939: ἤυχεις τις εἶναι τοῖσι χρήμασι σθένων. So, where τις represents an unnamed, secret source of power. Soph. Aj. 965: οἱ γὰρ κακοὶ γνώμαισι τἀγαθὸν χεροῖν | ἔχοντες οὐκ ἴσασι, πρίν τις ἐκβάλῃ. The sense of importance latent in τις is developed in the combination οὐ τις by the nature of the negative. Οὐ can pose and point at its superiors; μή does no pointing, no posing, acknowledges no superiors.

There appears a strong tendency in the group of verbs which regularly or occasionally take μή with the or. obl. infin. (A. J. P. 31. 77) to admit κατά as prefix. So, αἰνεῖν: Soph. O. C. 1633. ἀρνεῖσθαι: Ar. Eq. 572, Soph. Ant. 442. γιγνώσκειν: Xen. Cyr. 6. 1. 36. δοκεῖν: Plat. Prot. 352 C, Hdt. 6. 16. ἐγγυᾶσθαι: Plat. Prot. 336 D, Legg. 872 B. ἐλπίζειν: Dem. 28. 22, Hdt. 8. 136. ἐρεῖν: Xen. Cyr. 7. 1. 18, Hdt. 5. 92. ἡγεῖσθαι: Plat. Sophist. 230 D, Theaet. 200 E. λέγειν: Plat. Rep. 346 E, Il. 24. 407. μαρτυρεῖν: Lys. 7. 11, Dem. 28. 11. νεύειν: h. Merc. 525. ὀμνύναι: Hdt. 2. 179, Dem. 39. 4. ὁμολογεῖν: Plat. Prot. 336 B, Andoc. 1. 42. πιστεύειν: Xen. An. 1. 9. 8, Plut. Lysan. 8. φάναι: Xen. Mem. 1. 2. 39, Soph. O. T. 505. Of these the great majority do not compound with ἀνά. Among verbs of showing and knowing with dependent participle δεικνύναι and εἰδέναι admit μή and compound with κατά. Thuc. 1. 76. Soph. Ant. 1064. Eur. Tro. 970. Plat. Rep. 407 D.

IV. Cases.

The union of two distinct elements constitutes the ultimate basis of language. First, action, which clothes itself in forms collectively termed verb. Action, primarily considered, is independent of external limitation, is the product of will. Among the attributes of action as manifested in language are mood, tense, voice. Second, that which is known to grammar as noun. Noun is in its nature limitative, the complement of verb (A. J. P. 23. 10). Attributes of noun are case, number, gender. The play of thought between these poles produces

language (A. J. P. 31. 362–3). Noun and verb invade each other's territory. 'They footed it'. 'It's a go'. Fix the verb, it becomes a noun. Melt the noun, it becomes a verb (A. J. P. 29. 270).

The cases, the character of whose limitation of action requires consideration here, are the accusative and the genitive. The dative is involved in very subordinate degree.

The Accusative. The accusative, *αἰτιατικὴ πτῶσις*, in case force stands in marked antithesis to the genitive. For, whereas the genitive presents the notion of a sphere of possibilities, a field largely independent of that which falls within its range, be this noun or verb, the accusative has no existence apart from action (A. J. P. 2. 88–9).

The accusative has been described (Gildersleeve, L. G. 327) as forming temporary compounds with the verb. It marks the effect, the precipitate of the action, and is its representative in substantive form; is the action crystallized. Plat. Sophist. 230 C: *ἀπαλλάττονται πασῶν ἀπαλλαγῶν ἀκούειν τε ἥδίστην καὶ τῷ πάσχοντι βεβαιότατα γιγνομένην.* Polit. 258 A: *οὐδέτερα*, i. e., *οὔτε συνέμιξα οὔτε ἀκήκοα.* Soph. Ph. 918: NE. *μὴ στέναζε πρὶν μάθῃς.* | ΦΙ. *ποῖον μάθημα*; Ar. Plut. 1056: *βούλει διὰ χρόνου πρὸς ἐμὲ παῖσαι . . .* | *. . . παιδιὰν τίνα*; Dem. 1. 11: *τὸ μεμνῆσθαι τὴν χάριν.*

Transitoriness and mobility of action reflects itself in accusative case usage and close at hand lies the suggestion of power, creative, destructive (A. J. P. 23. 134; 33. 448), which is capable not only of storing itself in the substantive, but of releasing itself again therefrom upon the subject. Il. 6. 468: *ὄψιν ἀτυχθείς,* | *ταρβήσας χαλκόν τε ἰδὲ λόφον ἱππιοχαίτην.* The neuter, result of action (A. J. P. 31. 77), is readmitted to the stream at its source: *παῖς* is *τέκνον* trailing *τοκεῖς*. To this power of completing the circuit of the action, of returning it upon itself, is perhaps best referred the sense of recoil dominant in the impersonals *ἐξόν* and the like as reflected in their habitual coloring of opposition (A. J. P. 6. 336. 25. 111). The accusative, forced into the open, carries the heat and glow of the action, which may reveal itself in the form of a terminus, a dead wall of resistance, at any point. Object and object are one (A. J. P. 31. 76). Compare the compressive, precipitative effect of the aorist by the side of the imperfect. The stream ap-

pears and disappears, contracts and expands before the eye of the beholder.

This recall of the action borrowed from the verb is manifested in the common prose use of διά with the accusative. Plat. Rep. 549 D: καὶ ἐλαττουμένης διὰ ταῦτα ἐν ταῖς ἄλλαις γυναιξίν. Dem. 6. 6: δι' οὗς, the compulsion exercised by λογισμοί: δι' ὧν, the channel in which the vision moves.

For illustration of these qualities may be mentioned, on the one hand, the principle of prolepsis, a manner of arbitrariness, whereby the verb nervously summons from the heart of another construction what it will (A. J. P. 23. 19). The case employed here is usually the accusative. Dem. 36. 59: οὐ γὰρ ἔγωγ' ὁρῶ καιρὸν ἐν τίνι ἂν μᾶλλον βοηθήσειέ τις αὐτῷ, the very core of the matter rushes into the embrace of the verb. Plat. Rep. 506 C: οὐκ ᾔσθησαι τὰς ἄνευ ἐπιστήμης δόξας, ὡς πᾶσαι αἰσχραί; Legg. 664 E: τάξεως δ' αἴσθησιν . . . ἐφάπτοιτο, a spark before the flash. In Od. 3. 193: Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε . . . | ὥς τ' ἦλθ', the accusative is the subordinate clause in miniature. Lycurg. 62: τὴν Τροίαν τίς οὐκ ἀκήκοεν ὅτι . . . ἀοίκητός ἐστι; Xen. An. 3. 5. 18: τὴν γὰρ ὑπερβολὴν τῶν ὀρέων ἐδεδοίκεσαν μὴ προκαταληφθείη. The proleptic word occurs, however, also in the genitive in different setting. Dem. 19. 39: Ἀκούετε, ὦ ἄνδρες Ἀθηναῖοι, τῆς ἐπιστολῆς, ὡς καλὴ καὶ φιλάνθρωπος, the case foreshadows contact with details, recognizes an outside world.

On the other hand, the so-called attraction of the relative, almost invariably from the accusative, illustrates the readiness of the case to allow itself to be dismissed. The accusative represents work done; it makes way for that which contains more vitality. This facility of movement, unsteadiness of form, is well shown by Dem. 48. 45: τῆς οἰκίας ἧς ἔφασκες μισθῶσαί μοι ὡς σαυτοῦ οὖσαν, where the form recovers itself as the force which banished it fades with distance. In Isoc. 15. 133: ὁρᾷς δὲ τὴν φύσιν τὴν τῶν πολλῶν ὡς διάκειται πρὸς τὰς ἡδονάς, καὶ διότι μᾶλλον φιλοῦσι τοὺς πρὸς χάριν ὁμιλοῦντας, prolepsis and attraction are combined; the detail, apart from case, involved in φύσις is reflected in ὡς, while the particular instance that comes in διότι is foreshadowed in the case. Compare Soph. El. 480: ὕπεστί μοι θράσος, | . . . κλύουσαν | . Plat. Rep. 422 B: οὐδ' εἰ ἐξείη . . . ὑποφεύγοντι . . . ἀναστρέφοντα κρούειν. The action, the expression of will, leaves the traces of its conjuring, whether

up or down, in the case. Compare Livy 21. 5. 5: partiendo praedam beside stipendio exsolvendo. 'Easy come, easy go'.

The Genitive. The genitive exhibits the character of a convenient, if fossilized (Gildersleeve, Pindar, I. E. p. 90), adjective. Thus, to cite a few instances from many, Od. 20. 264–5: δήμιος, Ὀδυσῆος match 18. 353: Ὀδυσήιον. Hdt. 5. 101: καλάμιναι, καλάμου. Plat. Prot. 313 B: ἑσπέρας ἀκούσας, ὄρθριος ἥκων. Theaet. 194 E: κοπρῶδες, τοῦ κηροῦ. Dem. 22. 70: σαπροὺς, ἴων ἢ ῥόδων, χρυσίου. Aesch. Cho. 489: οἴκτειρε θῆλυν ἄρσενός θ' ὁμοῦ γόον. Beside Il. 9. 219: ἴζεν . . . | τοίχου τοῦ ἑτέροιο may be ranged Eur. And. 266: κάθησ' ἑδραία. Perhaps the same principle is present in such uses as that of Il. 24. 264: ἵνα πρήσσωμεν ὁδοῖο (qs. ὅδιοι?). Compare ἀκούειν with predicate adjective. Soph. O. C. 988: οὐ γὰρ οὕτ' ἐν τοῖσδ' ἀκούσομαι κακὸς | γάμοισιν.

The element in common is emphasis on the noun-pole as contrasted with the verb-pole. Compare που in its appeal to the outside (A. J. P. 30. 14). Soph. O. C. 1549: ὦ φῶς ἀφεγγὲς, πρόσθε πού ποτ' ἦσθ' ἐμὸν. Note the suspending force of the case in expressions of time. Plat. Legg. 798 B: ἀκίνητοι γένωνται μακρῶν καὶ πολλῶν χρόνων. By the employment of either the poles are kept apart, perspective is provided, the picture is painted, the spectator is implied, who may be jubilant, Aesch. Agam. 1359: νεκρὸς δὲ τῆσδε δεξιᾶς χερὸς, | ἔργον δικαίας τέκτονος— compare 'my meat'—or querulous, Ar. Ach. 1: τὴν ἐμαυτοῦ καρδίαν. Soph. El. 1183: φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς. It is the clinging thing—taste smell, touch—that attracts or repels. Hdt. 6. 5: ἐλευθερίης γευσάμενοι. Eur. Alc. 1069: ὦ τλήμων ἐγὼ, | ὡς ἄρτι πένθους τοῦδε γεύομαι πικροῦ. 'Out, damnèd spot!'.

This interchangeableness of form, based on equivalence of content, occurs with many varieties of shading. Thus, contrast Il. 5. 741: Γοργείη κεφαλὴ δεινοῖο πελώρου and 8. 349: Γοργοῦς ὄμματ' ἔχων with Ar. Nub. 153: τῆς λεπτότητος and Av. 317: ἄνδρε γὰρ λεπτὼ σοφιστὰ δεῦρ' ἀφῖχθον ὡς ἐμέ. Genitive and participle reciprocate. Compare Od. 10. 411: ἐπὴν βοτάνης κορέσωνται with 499: αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθην.

The genitive is a mixed case, but the fact that it involves the possibility of ablative force seems in no way to hinder the identification in sense of the two forms of expression. For

example, the existence, potentially, of the ablative in the adjective is suggested, in the light of Od. 15. 425: *ἐκ μὲν Σιδῶνος πολυχάλκου εὔχομαι εἶναι*, by Il. 6. 290: *ἔργα γυναικῶν | Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς | ἤγαγε Σιδονίηθεν* and, in general, it must be left to the nature of the surroundings to determine which of the two phases of the case's use, the pure or the ablatival, is covered by the adjective in a particular instance.

The participle also—the adjective in motion (A. J. P. 23. 12)—alternates with the case and at once interprets it and is interpreted by it in situations in which from the nature of the connection the ablative sense is implied. Eur. Hipp. 473: *λῆγε μὲν κακῶν φρενῶν, | λῆξον δ' ὑβρίζουσ'*. Let the skin but be loose (A. J. P. 23. 259), it is capable of backward as well as forward movement.

Whatever objection (A. J. P. 2. 93) may be raised to the etymological identification of genitive and adjective, the readiness with which the one substitutes or parallels the other in use seems a clear indication that the Greek user felt the content to be the same. The fact that there is not a separate adjective expression corresponding to each category of genitive usage can hardly be taken to mean that to the Greek consciousness the two forms were not substantially equivalent. The mere formal handiness of the case, the comparative ease with which by its use the parts entering into the presentation of a complex idea can be combined, give it in many situations preference over the adjective. Thus, while in Plat. Legg. 708 D *πολυχρόνιον* might easily both in sense and in formation have matched *παγχάλεπον*, the adjective that in 819 D had paralleled *ἀνθρώπινον*, substituting in full measure of meaning *ὑηνῶν τινῶν θρεμμάτων*, would have been a monstrosity. The function, however, is clearly established in at least a considerable part (Gildersleeve, Pindar, I. E., p. 91) of the field, and so long as a language retains a form in full function anywhere, the type is alive everywhere (A. J. P. 2. 92).

As the participle, as the adjective—the participle at rest—, so the genitive attends its substantive as a skin. Each with its own degree of closeness of attachment, each with its own amount of movement, provides the sustaining medium for the substantive, which is often not in sight; each frame suggests the appropriate picture: *οἱ ἀγαθοί, οἱ λέγοντες, τὰ ὄντα, εἰς Ἅιδου*

(A. J. P. 18. 120). This floating, suspensory element characterizes the case through the entire range of its use, of which elements the former seems more prominent in the participle, the latter in the adjective and the genitive.

In the genitive's struggle for independence arose, with the coöperation of the participle, the so-called genitive absolute, a union which throughout the Homeric poems retains tenaciously its original form. The emphasis upon the noun end of the combination is pronounced in the regular expression of the subject and in the universal employment of the genitive. The bone of the action has not yet had time to work through the flesh, and only comparatively late does it manage to do so in the evolution of the accusative absolute (A. J. P. 23. 24). Even when the inflected subject begins to fall away—a process which is faintly foreshadowed in Homer—the case of the original construction clings on, reluctantly makes place for the bare action as reflected in the accusative form (A. J. P. 6. 336).

Attachment suggests detachment and in the single form the Greek has involved the potentiality of two case usages, leaving to the intelligence of the hearer the determination of the presence or absence of current or the direction of the current. The same principle is operative in the inference of the subject, e. g., Lys. 1. 10: *ἵνα τὸν τιτθὸν αὐτῷ διδῷ καὶ μὴ βοᾷ*, in the double possibility of direction in *παρά* with the accusative, e. g., Thuc. 3. 93 beside Dem. 4. 11, and in other connections, notably in the variety of coloring displayed in the participle (A. J. P. 23. 12; 35. 233). For the double use of the case with *ἔχεσθαι*, compare Il. 2. 97: *κήρυκες βοόωντες ἐρήτυον, εἶποτ' ἀυτῆς | σχοίατ', ἀκούσειαν δὲ διοτρεφέων βασιλήων* with Od. 5. 429: *ἀμφοτέρῃσι δὲ χερσὶν ἐπεσσύμενος λάβε πέτρης, | τῆς ἔχετο στενάχων, εἷως μέγα κῦμα παρῆλθεν* and 9. 435: *αὐτὰρ χερσὶν ἀώτου θεσπεσίοιο | νωλεμέως στρεφθεὶς ἐχόμην τετληότι θυμῷ*. As *οὐ*, as *μή* (A. J. P. 33. 448) reflects each its own world, each its own kind of world, so the lacking half (A. J. P. 27. 201) is foreshadowed in *ἐρήτυον*, in *χερσίν*, and the mind is attuned for the more ready reception of the separative notion on the one hand, the reciprocal on the other.

The genitive in its full scope is an open sea with *ῥηχίη καὶ ἄμπωτις* and at the turn the preposition, the gnomon of merged cases (A. J. P. 2. 92), tends to emerge. Thus, in the diversi-

fied case-construction with verbs of hearing the employment of the preposition marks the alertness of the mind to the direction of the movement, whereas ordinarily the definite indication is lacking. Here, as elsewhere, the genitive-ablative is a flux, and out of the particular situation the special sense arises. Plat. Gorg. 470 C: ΠΩΛ. Σὺ μὲν οὖν, ὦ Σώκρατες, ἀπόκρινα ταὐτὸ τοῦτο. ΣΩ. ἐγὼ μὲν τοίνυν φημὶ, ὦ Πῶλε, εἴ σοι παρ' ἐμοῦ ἥδιόν ἐστιν ἀκούειν, wherein the preposition stresses the recognition of delegated authority. The more emphatic expression may be due to the contrast of sources of information. Dem. 4. 3: ἔπειτα ἐνθυμητέον καὶ παρ' ἄλλων ἀκούουσι καὶ τοῖς εἰδόσιν αὐτοῖς ἀναμιμνησκομένοις. Hdt. 5. 13: θωμάζων δὲ ὁ Δαρεῖος τά τε ἤκουσε ἐκ τῶν κατασκόπων καὶ τὰ αὐτὸς ὥρα ἄγειν αὐτὴν ἐκέλευε. Isoc. 12. 5: ὑπ' ἄλλων δέ τινων οὐχ οἷός εἰμι γιγνωσκόμενος ἀλλὰ τοιοῦτος ὑπολαμβανόμενος, οἷον ἂν παρ' ἑτέρων ἀκούσωσιν: or to the importance attached to the speaker as the source of authority. Od. 19. 93: πάντα γὰρ εὖ ἤδησθ', ἐπεὶ ἐξ ἐμεῦ ἔκλυες αὐτῆς. Further, Dem. 19. 217: ἃ ὑμεῖς ἴστε καὶ οὐ παρ' ἡμῶν ὑμᾶς ἀκοῦσαι δεῖ. 20. 52: ἃ παρ' ὑμῶν τῶν πρεσβυτέρων αὐτὸς ἀκήκοα.

A dominant note in the behavior of the genitive, be the characteristic logical or psychical (A. J. P. 31. 74), appears to be the recognition of a sphere, external to the actor, invested with its own rights and powers, a sphere of personal or quasi-personal character, capable of receiving and, by natural consequence, of giving. It needs and is needed. Πατρική seems a fairer and fuller definition than γενική.

Case-usage reflected in the Question.

The Question expresses the attitude of the questioner toward the outside world. This attitude varies, with different mood coloring, from absolute personal conviction and independence to entire dependence and submission. In like manner the posture of the actor in relation to his world as reflected in noun through case is shown by the nature of the cases. The case-regimen of the verbs of sense will serve for illustration. The Question divides itself into three groups: (1) Rhetorical; (2) Deliberative; (3) Genuine; according as the questioner is completely independent, in varying degree independent, or entirely dependent upon the matter of the question. Case usage separates the sense verbs into three groups: (1) Sight, accusative only; (2) Hearing, variation between accusative

and genitive; (3) Taste, Smell, Touch, genitive only (A. J. P. 31. 75).

(1) a. Soph. El. 911: *πῶς γάρ*; compare: What!

(1) a′. Plat. Prot. 336 B: *ἀλλ' ὁρᾷς . . .*

No mood, no case; no coloring of decision, no dependence on externals.

b. Il. 17. 260: *τίς κεν ἧσι φρεσὶν οὐνόματ' εἴποι*;

Aesch. Pr. 504: *τίς | φήσειεν ἂν πάροιθεν ἐξευρεῖν ἐμοῦ*;

b′. Pind. O. 9. 165: *ὁρῶντ' ἀλκάν.*

Hes. Sc. 426: *δεινὸν ὁρῶν ὄσσοισι.*

Decision colored by mood and case of inner world.

c. Thuc. 3. 45: *πόλις τε ἀφισταμένη τίς πω . . . τούτῳ ἐπεχείρησε*;

c′. Xen. An. 1. 8. 26: *τὸν ἄνδρα ὁρῶ.*

Decision colored by mood and case of outer world.

(2) a. Soph. O. C. 310: *ὦ Ζεῦ, τί λέξω*; *ποῖ φρενῶν ἔλθω, πάτερ*;

(2) a′. Od. 21. 237: *ἦν δέ τις ἢ στοναχῆς ἠὲ κτύπου ἔνδον ἀκούσῃ | ἀνδρῶν ἠμετέροισιν ἐν ἔρκεσι.* 10. 311: *ἔνθα στὰς ἐβόησα, θεὰ δέ μευ ἔκλυεν αὐδῆς.* Thuc. 2. 21: *ἥδον χρησμοὺς παντοίους, ὧν ἀκροᾶσθαι ἕκαστος ὤργητο.*

In a the impulse from the outside that must be met appears in the mood of *λέξω*, *ἔλθω*: in a′ in *ἀνδρῶν . . . ἔρκεσι*, *ἐβόησα*, *ἥδον . . . παντοίους.*

Influences external to questioner and actor hold decision in abeyance. No full grasp of the situation. The will of another operative.

b. Il. 18. 188: *πῶς τ' ἄρ' ἴω μετὰ μῶλον*; *ἔχουσι δὲ τεύχεα κεῖνοι.*

Xen. Mem. 1. 2. 36: *μηδ' ἐάν τι ὠνῶμαι, ἔφη, ἣν πωκῆ νεώτερος τριάκοντα ἐτῶν, ἔρωμαι ὁπόσου πωλεῖ*;

b′. Dem. 24. 208: *καὶ μὴν εἰ αὐτίκα δὴ μάλα κραυγὴν ἀκούσαιτε.*

Eur. El. 752: *οὐκ οἶδα πλὴν ἔν' φόνιον οἰμωγὴν κλύω.*

As the personality of the questioner exerts itself against the opposing influence and tends to reach its own conclusion, so hearing, through affinity to its neighbor higher in the scale, condenses the surrounding mist into a drop. Hearing largely sees through a glass, darkly, but knows how to assert its rights, to remove the film (Aesch. Sept. 98–101). An analogous process may be the behavior of the peculiar Homeric

subjunctive, with its negative οὐ (A. J. P. 31. 78). Hom. Hymn. 1. 1: μνήσομαι οὐδὲ λάθωμαι Ἀπόλλωνος ἑκάτοιο. Mood of will tempered by external fact (A. J. P. 23. 134). Compare οὐ μή. Similarly, in recomposition (προσαπο-, συνεπανα-) the prefixes exercise their force in order from within outward, not reversely.

(3) Ar. Nub. 239: ἦλθες δὲ κατὰ τί;
Plat. Prot. 312 D: εἰ δέ τις ἐκεῖνο ἔροιτο . . . τί ἂν ἀποκρινοίμεθα αὐτῷ;

(3) Od. 17. 413: ἔμελλεν Ὀδυσσεὺς| . . . προικὸς γεύσεσθαι Ἀχαιῶν.
Hdt. 4. 147: ἐπεί τε ἐγεύσατο ἀρχῆς.
Hdt. 1. 80: ὡς ὄσφραντο τάχιστα τῶν καμήλων.
Ar. Lys. 619: ὀσφραίνομαι τῆς Ἱππίου τυραννίδος.
Od. 19. 473: ἀψαμένη δὲ γενείου.
Plat. Phaed. 108 B: φόνων ἀδίκων ἡμμένην.

Responsion to outside world, not of will, but of fact or fancy. Sight—the king sense—appropriates as by right. Hearing feels, if haply it may find—and does find. Taste, Smell, Touch remain satisfied with feeling. But out of the unorganized arises the organized: γεύσασθε καὶ ἴδετε. Note the order in Hdt. 1. 80: ὄσφραντο . . . εἶδον.

Participle is skin—of a live thing, of a dead thing—adhering, if loose. Even though but a film (A. J. P. 29. 270). it serves to float its freight. That which is conjured up, conjured down, is dead; it has been swept into the current of the action, has lost its individuality. But the verb preserves its sentient contact through the floater. The leading note is the deadness of the dominated thing; the contact is incidental, secondary. Ὁρῶ σε is antecedent to ὁρῶ σε τρέχοντα. In the range from the necessary participle with actual perception through the occasional participle with intellectual perception to the favorite ὅτι with finite verb with intellectual perception may be traced, if roughly, the relation of sentiency to the world—outside, inside. Actual perception (A. J. P. 31. 79) requires a covering, a surface; intellectual perception has to do with the precipitate only, with that which is under the surface. But perception as it passes from the actual to the ideal does not always immediately emerge from the shadow of the actual into the full light of the ideal. The skin may hold on, the memory of the former association may be retained.

Note the transition from the outer world to the inner as reflected in *οὐ μή*. Soph. Ph. 416–18.

The participle is not the only skin; the genitive is another, perhaps a deeper layer than the participle. As verbs of perception take the participle, so may they take the genitive. Finite forms of *γνῶναι* and *εἰδέναι* with the genitive are found in Homer in the following passages:

Il. 4. 357: *ὡς γνῶ χωομένοιο·*
12. 229: *ὣδέ χ' ὑποκρίναιτο θεοπρόπος, ὃς σάφα θυμῷ*
εἰδείη τεράων καί οἱ πειθοίατο λαοί.
15. 412: *τέκτονος ἐν παλάμῃσι δαήμονος, ὅς ῥά τε πάσης*
εὖ εἰδῇ σοφίης ὑποθημοσύνῃσιν Ἀθήνης.
Od. 21. 36: *οὐδὲ τραπέζῃ | γνώτην ἀλλήλων.*
23. 109: *ἦ μάλα νῶι | γνωσόμεθ' ἀλλήλων.*

The pressure of the outside world is recognized. There is preparation for what is yet to come. The details of testing the identity of a friend, wise reserve in the presence of an angry man, scope for the skill of the artisan, of the seer—all these are reflected in the case. The genitive is another stream with which the stream of the action mingles. This is in marked contrast to the ordinary behavior of these verbs. As the construction of intellectual perception has dispensed with the participle that attends actual perception, so the case has lost its contact with externals, has been swept into the current of the verb.

This Homeric group, which is numerously represented in the poems by the participle *εἰδώς* and is perhaps a survival from an earlier regular usage, throws light on the genitive side of the case-construction of verbs of hearing and other sense verbs.

The composite character of hearing is indicated in various ways. Thus, the will element is shown in the or. obl. acc. with infin., e. g., Xen. Cyr. 4. 5. 9: *καὶ τὸ στρατόπεδον ἤκουε κενὸν εἶναι*, and in such resolutions as that of Dem. 22. 13: *ἴστε δήπου τοῦτο ἀκοῇ*. Again, association with verbs of sight is not uncommon, as in the familiar Homeric phrase, Od. 11. 109: *ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.* So, as a restatement of *μανθάνειν*, Eur. I. T. 1447: *μαθὼν δ', Ὀρέστα, τὰς ἐμὰς ἐπιστολὰς,| κλύεις γὰρ αὐδὴν καίπερ οὐ παρὼν θεᾶς.*

The intellectual side of ἀκούειν appears in the construction of a verb of intellectual perception. Plat. Theaet. 176 D: ἀγάλλονται γὰρ τῷ ὀνείδει καὶ οἴονται ἀκούειν ὅτι οὐ λῃροί εἰσι (compare E: οὐχ ὁρῶντες ὅτι οὕτως ἔχει). English says: "I cannot see any good in him"; Greek says, Dem. 14. 33: διὰ γὰρ τὸ μισεῖν αὐτοὺς οὐδ' ἂν ἀληθὲς οὐδὲν ἡδέως ἀγαθὸν περὶ αὐτῶν ἀκούσαιτε.

Homer shows four instances of αὐδήν three of αὐδῆς with κλύειν. Il. 13. 757: πάντες ἐπεσσεύοντ', ἐπεὶ Ἕκτορος ἔκλυον αὐδήν. 15. 270: ὣς Ἕκτωρ λαιψηρὰ πόδας καὶ γούνατ' ἐνώμα | ὀτρύνων ἵππῃας, ἐπεὶ θεοῦ ἔκλυεν αὐδήν. Od. 2. 297: ὣς φάτ' Ἀθηναίη, κούρη Διὸς· οὐδ' ἄρ' ἔτι δὴν | Τηλέμαχος παρέμιμνεν, ἐπεὶ θεοῦ ἔκλυεν αὐδήν. 14. 89: οἶδε δὲ καί τι ἴσασι, θεοῦ δέ τιν' ἔκλυον αὐδήν. The case registers total result; there is full comprehension of the leader's, the god's command. Compare Xen. Cyr. 4. 5. 8: καὶ τοὺς ἄλλους δὲ Μήδους ᾤετο παρεῖναι . . . ἀκούων θόρυβον πολύν, θόρυβον is the reproduction in content and form of Μήδους παρεῖναι. Αὐδῆς occurs as follows: Od. 4. 831: εἰμὲν δὴ θεός ἐσσι, θεοῖό τε ἔκλυες αὐδῆς. 10. 311: ἔνθα στὰς ἐβόησα, θεὰ δέ μευ ἔκλυεν αὐδῆς. 481: αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς | γούνων ἐλλιτάνευσα, θεὰ δέ μευ ἔκλυεν αὐδῆς. Compare Aesch. Cho. 464: ἀλλὰ κλύοντες, μάκαρες χθόνιοι, | τῆσδε κατευχῆς πέμπετ' ἀρωγὴν and 487: καὶ τῆσδ' ἄκουσον λοισθίου βοῆς, πάτερ, | ἰδὼν νεοσσοὺς τούσδ' ἐφημένους τάφῳ. A term employed by the speaker may foreshadow the detailed contact. Isoc. 15. 216: ἥνπερ ἐθελήσητε διὰ τέλους ἀκοῦσαι τῶν λεγομένων. There is a clear note of reciprocality in every instance; a field of endeavor is presented. Xen. Cyr. 1. 4. 8: οἱ δὲ φύλακες προσελάσαντες ἐλοιδόρουν αὐτὸν καὶ ἔλεγον εἰς οἷον κίνδυνον ἔλθοι καὶ ἔφασαν κατερεῖν αὐτοῦ. ὁ οὖν Κῦρος εἱστήκει καταβεβηκὼς καὶ ἀκούων ταῦτα ἡνιᾶτο. ὡς δ' ᾔσθετο κραυγῆς, ἀνεπήδησεν, he had an inner sense—through ταῦτα—of past delinquency and its possible effect; his outer sense moved in the sphere of κραυγή.

Demosthenes has κραυγήν once κραυγῆς twice with ἀκούειν. 24. 208: καὶ μὴν εἰ αὐτίκα δὴ μάλα κραυγὴν ἀκούσαιτε πρὸς τῷ δεσμωτηρίῳ, εἶτ' εἴποι τις ὡς ἀνέῳκται τὸ δεσμωτήριον, οἱ δὲ δεσμῶται φεύγουσιν, there is no preparation; κραυγήν is a bolt out of the blue: explanations, details follow. 47. 56: ἀριστώντων δὲ ἐν τῇ αὐλῇ, ὡς ἐπεισπηδῶσιν οὗτοι καὶ καταλαμβάνουσιν αὐτὰς καὶ ἥρπαζον τὰ σκεύη, αἱ μὲν ἄλλαι θεράπαιναι (ἐν τῷ πύργῳ γὰρ ἦσαν, οὗπερ διαιτῶνται) ὡς ἤκουσαν κραυγῆς, κλείουσι τὸν πύργον. 60: οὐκ ἐπαύσαντο ἄγχοντες καὶ

τύπτοντες τὴν γραῦν. ἀκούοντες δὲ οἱ θεράποντες τῶν γειτόνων τῆς κραυγῆς καὶ ὁρῶντες τὴν οἰκίαν πορθουμένην, a skin for *κραυγή* is provided by the context in which it is set: the attitude of expectancy is established, to which the case responds. Compare Eur. El. 747: *φίλαι, βοῆς ἠκούσατ', ἢ δοκῶ κενὴ | ὑπῆλθέ μ', ὥστε νερτέρα βροντὴ Διός*; The covering disappears, the mist condenses in 752: *οὐκ οἶδα πλὴν ἔν· φόνιον οἰμωγὴν κλύω*. Compare Ar. Plut. 670: *ἡμῖν παρήγγειλ' ἐγκαθεύδειν τοῦ θεοῦ | ὁ πρόπολος, εἰπὼν, ἤν τις αἴσθηται ψόφου, | σιγᾶν* and contrast 688: *τὸ γρᾴδιον δ' ὡς ᾐσθάνετό μου τὸν ψόφον, | ἄρασ' ὑφῄρει·* Il. 22. 447–51. Note the setting. Od. 21. 237: *εἰπεῖν τε γυναιξὶν | κληῖσαι μεγάροιο θύρας πυκινῶς ἀραρυίας, | ἤν δέ τις ἢ στοναχῆς ἠὲ κτύπου ἔνδον ἀκούσῃ | ἀνδρῶν ἡμετέροισιν ἐν ἕρκεσι, μήτι θύραζε | προβλώσκειν*, the speaker by his direction puts *γυναῖκες* on the alert and then creates the appropriate mental environment Hdt. 8. 65: *καὶ πρόκατε φωνῆς ἀκούειν*. Isoc. 11. 3: *ἀκούειν τῶν λεγομένων*, details of *νουθέτησις*. Dem. 18. 323: *οὐκ . . . ἐγὼ . . . τῶν δὲ τῆς πόλεως ἀγαθῶν πεφρικὼς ἀκούω καὶ στένων καὶ κύπτων εἰς τὴν γῆν*.

The participle, capable of either forward or backward movement, with verbs of hearing either retards (compare the acc. absolute) or augments the action. On the one hand, perception ends with itself, and the case is consonant with completed process: perception and perceived are one; on the other, two opposing streams raise a crest, create a presence, invite examination of details, and the case of suspension is in place. The accusative, as the reflection of action, which is the essence of independence, is independent of all save action; it does not stop to give details. Dem. 18. 32: *ἀλλ' ἆμ' ἀκούοιτε ταῦτα ἀπαγγελλόντων ἡμῶν κἀκεῖνος ἐντὸς εἴη Πυλῶν*. 35: *ἀκούσεσθε δυοῖν ἢ τριῶν ἡμερῶν, οἷς μὲν ἐχθρὸς ἥκει, φίλον αὐτὸν γεγενημένον, οἷς δὲ φίλος, τοὐναντίον ἐχθρόν*. Contrast Soph. O. C. 1645: *τοσαῦτα φωνήσαντος εἰσηκούσαμεν* with Ph. 614: *καὶ ταῦθ' ὅπως ἤκουσ' ὁ Λαέρτου τόκος | τὸν μάντιν εἰπόντ'*.

The presence of the thing heard and contact with the details of what the thing contains are notions inseparable. Here, perhaps, is the clue to the universal genitive of the person with verbs of hearing. Personality involves presence, and presence compels contact, attention to details. Personality is the world. The note of character will turn the scale in favor of the genitive. Isoc. 12. 108: *τοὺς μὲν οὖν ἄλλους οὐκ οἶμαι*

πράξεων ἑτέρων ἐπιθυμήσειν ἀκούειν ἀλλ' ἐκ τῶν εἰρημένων ἱκανῶς μεμαθηκέναι νομιεῖν, ὁποία τις τοῖν πολέοιν ἑκατέρα περὶ τοὺς Ἕλληνας γέγονεν. Contrast Dem. 14. 14: οἶμαι δὴ δεῖν ἀκούσαντας ὑμᾶς αὐτὴν, ἂν ἀρέσκῃ, ψηφίσασθαι, in ἂν ἀρέσκῃ the speaker assumes the detail stage past, that contact with externals has produced conviction; the lines of character have converged to a point.

The tense of the participle no wise affects the matter of detail involved in the case, of contact with a Presence. From this point of view Il. 10. 276: ἀλλὰ κλάγξαντος ἄκουσαν, Od. 4. 505: μεγάλ' ἔκλυεν αὐδήσαντος, and Dem. 8. 4: τεθαύμακα ὃ καὶ πρώην τινὸς ἤκουσα εἰπόντος ἐν τῇ βουλῇ stand immediately beside Plat. Rep. 549 D: ὅταν, ἦν δ' ἐγὼ, πρῶτον μὲν τῆς μητρὸς ἀκούῃ ἀχθομένης and Legg. 839 B: ἀκούων τιθεμένου τοῦ νόμου. The difference is in the breadth of the stroke.

In the Orators when reference is made, either before or after the reading, to hearing the law read, the genitive is regularly used. Typical instances are Dem. 18. 121: ἀκούεις, Αἰσχίνη, τοῦ νόμου λέγοντος σαφῶς—compare Plat. Crito 54 D, where the mind lingers in the mist of memory. Aeschin. 2. 73: ὅτι δ' ἀληθῆ λέγω, ἀκούσατε τοῦ ψηφίσματος καὶ ἀναμνήσθητε τοῦ πολέμου. Dem. 46. 14: ἀλλὰ μὴν αὐτῶν τῶν νόμων ἀκούσαντες γνώσεσθε ὡς οὐ κύριος ἦν διαθέσθαι, details before decision, data on which to base conclusion.

The principle stated, that the genitive with a verb of hearing implies presence, contact between hearer and heard, may seem invalidated by such an example as Od. 4. 114, which is paralleled several times in Homer: ὣς φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἵμερον ὦρσε γόοιο, |δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατρὸς ἀκούσας, where La Roche (Hom. Stud., p. 160) interprets by 'de aliquo'. Πατήρ is written large in the preceding context and the imagination of Telemachos, highly wrought by the narrative, puts him in virtual touch. Similar, though with different arrangement of material, is Xen. Mem. 1. 2. 41: ὡς ἐγὼ ἀκούων τινῶν ἐπαινουμένων ὅτι νόμιμοι ἄνδρες εἰσὶν οἶμαι. Compare Soph. Ph. 426: οἴμοι, δύ' αὖ τώδ' ἐξέδειξας, οἵν ἐγὼ|ἥκιστ' ἂν ἠθέλησ' ὀλωλότοιν κλύειν.

The case-usage of κρατεῖν illustrates well the distinction in force between the two cases. The genitive presents a sphere of influence, a process of evolution which may reach its culmination at any point. Contingency of control along with

continuity of contact is indicated by the character of the words and by their setting.

As the present participle makes a broad, the aorist a narrow stroke, while the perfect is the transition ground, the condition of balance between the broad and the narrow, such is the relation of the genitive to the accusative. Control of externals passes from the state in which there is reciprocity between controller and controlled, through that in which the liberty of the controlled is sensibly abridged—the poise before the plunge—, to that which marks the absolute dominance of the controller. Action organizes, grows in intensity in its supporting element. Plat. Phileb. 11 E: *μῶν οὐκ, ἂν μὲν ἡδονῇ μᾶλλον φαίνηται ξυγγενὴς, ἡττώμεθα μὲν ἀμφότεροι τοῦ ταῦτα ἔχοντος βεβαίως βίου, κρατεῖ δὲ ὁ τῆς ἡδονῆς τὸν τῆς φρονήσεως; ἡδονῇ . . . ξυγγενὴς* pictures the field of combat, on which rests the shadow of the coming event; *ἡττώμεθα* marks the stage of balance reached in the progress of the struggle; the result is inevitable: *ἡδονή* and *φρόνησις* cannot continue to dwell in the same house.

Countries, cities, seas, and the like, controlled today surrendered tomorrow, are regularly in the genitive. Isoc. 4. 92: *τῆς παρόδου.* 102: *πόλεων.* 144: *τῆς ἐντὸς Ἅλυος χώρας.* 161: Λυκίας. 6. 26: *τῆς ἠπείρου.* 16. 18: *τῆς γῆς, τῆς θαλάττης.* Thuc. 1. 9: *νήσων.* 100: *τῶν Ἐννέα ὁδῶν.* 108: *τῆς τε χώρας.* 4. 24: *τοῦ πορθμοῦ.* 108: *τῆς γεφύρας.* 6. 96: *τῶν Ἐπιπολῶν.* 7. 36: *λιμένος.* So in other connections, where the nature of the words implies possible change of hands. Thuc. 4. 14: *ναυαγίων.* 8. 23: *τῶν τε Χίων νεῶν.* 71: *ὅπλων τινῶν καὶ νεκρῶν.* Soph. Aj. 1337: *ὅπλων.* The shadow of dispossession may appear in the context, Thuc. 1. 13. 6: *τινα χρόνον.* Likewise of feelings and passions, now controlling now controlled. Isoc. 2. 29: *τῶν ἐπιθυμιῶν.* 12. 31: *ἡδονῶν.* So other qualities that imply a varying relationship to the action. Aeschin. 3. 4: *τῆς δὲ τῶν ῥητόρων ἀκοσμίας οὐκέτι κρατεῖν δύνανται.* Dem. 9. 5: *νῦν δὲ τῆς μὲν ῥᾳθυμίας τῆς ὑμετέρας καὶ τῆς ἀμελείας κεκράτηκε Φίλιππος, τῆς πόλεως δ' οὐ κεκράτηκεν.*

The context often supplements the notion of continuity, of contact, that lies in the case. Isoc. 4. 177: *εἴτε τούτων κρατεῖν ὧν . . . ἐτυγχάνομεν ἔχοντες.* Thuc. 2. 99: *ἐκράτησαν δὲ καὶ τῶν ἄλλων ἐθνῶν οἱ Μακεδόνες οὗτοι ἃ καὶ νῦν ἔτι ἔχουσι.*

The sense of adaptation, of interdependence, of compromise

is connoted. The enemy of today may be the friend of tomorrow. Isoc. 5. 53: *οὐ γὰρ ἔφθασαν τῶν ἐχθρῶν κρατήσαντες.* 6. 81: *ὅτι ῥᾳδίως τῶν πολεμίων ἐπικρατήσομεν.* 12. 187: *τὰς νίκας τὰς κρατησάσας μὲν τῶν ἐναντίων, πρὸς οὓς δ' οὐκ ἐχρῆν γεγενημένας*, the memory of the rights, the individuality of the opponent lingers. Dem. 15. 31: *δεῖ γὰρ ὑμᾶς βουλευομένους κρατῆσαι τῶν τἀναντία τῇ πόλει παρ' ὑμῖν πράττειν προῃρημένων.* Compare the genitive with verbs of grasping and the like, suggesting uncertainty of tenure, frequent from Homer on. Il. 21. 416: *τὸν δ' ἄγε χειρὸς ἑλοῦσα.* Xen. An. 1. 6. 10.

The accusative is most common in expressing the rush and shock of battle. There is no thought of parley, of adjustment, no consideration of the other side. Action has full sway, will is dominant. While in connection with the accusative the instrumentals *πολέμῳ, μάχῃ* are abundant (Dem. 18. 146. Thuc. 1. 108. 109. 111. 2. 25. 26. 3. 91. 103. 7. 11. Ar. Vesp. 539: *λόγῳ.* Isae. 11. 35: *ψήφῳ.* Dem. 8. 32: *ὅπλοις*), the presence of the instrumental when the genitive is used is very exceptional. Pind. O. 7. 94: *αὐτὰ δέ σφισιν ὥπασε τέχναν | πᾶσαν ἐπιχθονίων Γλαυκῶπις ἀριστοπόνοις χερσὶ κρατεῖν*, a glimpse of the active side of *κρατεῖν* in its passive surroundings. Isoc. 4. 35: *πολέμῳ κρατήσαντες τοὺς βαρβάρους, πολλὰς μὲν ἐφ' ἑκατέρας τῆς ἠπείρου πόλεις ἔκτισαν, ἁπάσας δὲ τὰς νήσους κατῴκισαν.* 65: *ὑπὲρ δὲ τῶν παίδων . . . Ἀργείους καὶ τοὺς ἄλλους Πελοποννησίους μάχῃ κρατήσαντες.* 5. 92: *τοῦ τε στρατοπέδου τοῦ κρατήσαντος τὴν ἐκείνου δύναμιν*, the work done; contrast: *κρατήσαντες ἂν τῶν βασιλέως πραγμάτων*, the fruits not enjoyed. 6. 21: *πολέμῳ δὲ κρατήσαντες τοὺς ἐν τοῖς τόποις τοῖς εἰρημένοις κατοικοῦντας τριχῇ διείλοντο τὰς βασιλείας*, individuality submerged. 24: *ταύτην τε γὰρ οἰκοῦμεν, δόντων μὲν Ἡρακλειδῶν, ἀνελόντος δὲ τοῦ θεοῦ, πολέμῳ δὲ κρατήσαντες τοὺς ἔχοντας*, mere incident in the general action. Xen. An. 7. 6. 32: *νῦν ἄλλην εὔκλειαν προσειλήφατε καὶ τοὺς ἐν τῇ Εὐρώπῃ Θρᾷκας, ἐφ' οὓς ἐστρατεύσασθε, κρατήσαντες, εὔκλεια* is all that remains of the contact. Thuc. 8. 107: *ἐπιπλεύσαντες καὶ μάχῃ κρατήσαντες τοὺς ἐν τῇ γῇ ἔλαβον τὰς ναῦς*, removal of obstacle. Isoc. 1. 52: *μόλις γὰρ ἄν τις ἐκ ταύτης τῆς ἐπιμελείας τὰς τῆς φύσεως ἁμαρτίας ἐπικρατήσειεν, μόλις, ἐπιμελείας* mark the progress of the evolution, *ἁμαρτίας* its culmination. Dem. 22. 77: *οὐδ' οἱόσπερ σὺ χρώμενοι συμβούλοις ἐπολιτεύοντο, ἀλλὰ τοὺς ἐχθροὺς κρατοῦντες*, bare actions contrasted. Aeschin. 2. 30: *καὶ τὴν ὑμετέ-*

ραν ἠδικημένων ὅμως φιλανθρωπίαν διεξῆιεν, λέγων, ὅτι κρατοῦντες τῷ πολέμῳ Περδίκκαν Καλλισθένους ἡγουμένου ἀνοχὰς πρὸς αὐτὸν ἐποιήσασθε, ἀεί τινος προσδοκῶντες τῶν δικαίων τεύξεσθαι, your foot was on his neck, but you gave him another chance.

The sparing use of the instrumental with *κρατεῖν* and the genitive, in contrast with its frequent employment in the accusative context, seems to reflect the same distinction of case force as does the infrequency of *οὔασι, ὠσί* with a verb of hearing, compared with the abundant use of *ὀφθαλμοῖς* with verbs of sight. *Ὁρᾶν* is active and aggressive and its implements are ever ready to appear; *ἀκούειν* and *κρατεῖν* show their fluctuating active and passive nature not only in their case construction, but as well in the way they handle their weapons. Homer uses the instrumental with hearing once (Il. 12. 442), with sight sixty times, and a like disparity is to be observed everywhere. The narrowing effect of the instrumental may be seen in its parallelism to a *ὅτι* clause. Isoc. 6. 81: *τῶν Ἑλλήνων διενηνόχαμεν οὐ τῷ μεγέθει τῆς πόλεως οὐδὲ τῷ πλήθει τῶν ἀνθρώπων, ἀλλ' ὅτι τὴν πολιτείαν ὁμοίαν κατεστησάμεθα στρατοπέδῳ καλῶς διοικουμένῳ.* Compare the favorite construction with intellectual perception. Implement foreshadows effect and its display is the measure of conscious appropriation. Aesch. Supp. 244: *καὶ πᾶσαν αἶαν, ἧς δί' ἀγνὸς ἔρχεται | Στρυμών, τὸ πρὸς δύνοντος ἡλίου κρατῶ*, the voice of the king; *αἶα* has no say. As, however, the constituent parts of the domain pass in review, the other side comes to its rights and the genitive finds place in 249. His claim established, the monarch can afford to be generous. Compare Soph. O. C. 1380. *Δίκη* controls.

The genitive holds possibilities in suspension; the electric current of action coverts them into potentialities.

V. *Ἀνά* AND *Κατά* IN COMPOSITION.

Preposition, whether forming close compounds (parathesis), or trailing loose (tmesis), or gathering, through a case form, noun into a complex with verb, belongs to the category of adverb, is a part of the apparatus employed to give direction to action, to temper will.

The limitation thus imposed, whether in literal or metaphorical connections, may have reference to the action's extension or to its restriction; i. e., the field may be already

prepared, either in the color of the action or in its intensity, for the added notion, in which case the compound produces the effect of an augmentation of what previously existed: on the other hand, if the action be not in harmony, be indifferent, colorless, the prefix stamps its own character on the action, which then moves in the channel determined by its modifier. Thus, *ἀρᾶσθαι* by its intense virility invites the increase of its native quality by *ἐξ*, *ἐπί*, *κατά*, whereas these prefixes and many others turn such waifs as *βαίνειν*, *βάλλειν* whither they will.

The compounds formed by *ἀνά* and *κατά* may be divided into three classes: (1) those with *ἀνά* beside which none with *κατά* from the same simple exist; (2) those with *κατά* to which none with *ἀνά* correspond; (3) those compounded with both *ἀνά* and *κατά*. In classes (1) and (2) the simple action seems in general to involve a sense in close harmony with that of the prefix which unites with it, while class (3), which includes such colorless verbs as *ἰέναι*, *βάλλειν*, *βαίνειν*, as well as those which under a single form present varieties of color with which the prefixes can separately blend, affords a mediating ground for the two other classes. A like classification will be adopted in the treatment of the particles in connection with case.

The classes must now be examined in some detail.

Class (1). *Ἀνά* refers to conditions external to the actor, that arouse his attention, call for the exercise of his faculties, or indicate his subordination to outside influences. The sense of temporariness, instability, the passing show, is prominent.

a. The notion of growth characterizes the simple action. *βλαστάνειν*, Hdt. 7. 156: *αἱ δὲ παραυτίκα ἀνά τ' ἔδραμον καὶ ἀνέβλαστον.* *θάλλειν*, Il. 1. 236: *οὐδ' ἀναθηλήσει.* *φύειν*, Hdt. 5. 35: *ἀποξυρήσας τὴν κεφαλὴν ἔστιξε καὶ ἀνέμεινε ἀναφῦναι τὰς τρίχας*, the spectator is connoted.

b. Search and kindred notions.

ἀθρεῖν, Plat. Cratyl. 399 C: *ἐντεῦθεν δὲ δὴ μόνον τῶν θηρίων ὀρθῶς ὁ ἄνθρωπος ἄνθρωπος ὠνομάσθη, ἀναθρῶν ἃ ὄπωπεν*, retrospective. *ἀρτεῖσθαι*, Hdt. 1. 90. *γνωρίζειν*, Plat. Polit. 258 A. *διφᾶν*, Cratin. *Ἀρχ.* 2 (Mein.): *οἷον σοφιστῶν σμῆνος ἀνεδιφήσατε.* *ἐρευνᾶν*, Plat. Phaed 63 A. *ἐρωτᾶν*, Ar. Lys. 484: *ἀλλ' ἀνερώτα καὶ μὴ πείθου καὶ πρόσφερε πάντας ἐλέγχους.* The prefix is in favorite use where a previous question has failed to bring light.

Plat. Sophist. 247 BC: ΘΕΑΙ. *τοῦτο οὐκέτι κατὰ ταὐτὰ ἀποκρίνονται πᾶν, ἀλλὰ τὴν μὲν ψυχὴν αὐτὴν δοκεῖν σφίσι σῶμά τι κεκτῆσθαι, φρόνησιν δὲ καὶ τῶν ἄλλων ἕκαστον ὧν ἠρώτηκας, αἰσχύνονται . . .* ΞΕ. *πάλιν τοίνυν ἀνερωτῶμεν αὐτούς.* This usage is particularly common in Plato, and the notion of a barrier to be removed may come in a single term, without notice, or may exist in the form of a shadow resting on the matter under investigation. Tim. 22 A: *καὶ δὴ καὶ τὰ παλαιὰ ἀνερωτῶν.* Phaed. 87 B: *καὶ εἴ τις ἀπιστοῖ αὐτῷ, ἀνερωτᾷη.* Rep. 524 E: *καὶ ἀναγκάζοιτ' ἂν ἐν αὐτῷ ψυχὴ ἀπορεῖν καὶ ζητεῖν, κινοῦσα ἐν ἑαυτῇ τὴν ἔννοιαν, καὶ ἀνερωτᾶν.* 581 C. Tim. 26 C. Min. 313 A. Il. 21. 508: *τὴν δὲ προτὶ οἷ | εἶλε πατὴρ Κρονίδης, καὶ ἀνείρετο ἡδὺ γελάσσας,* influenced in his question by the picture before him. Recomposition of *ἀνά*-compounds with *ἐπί* is frequent. The effect is shown by Il. 23. 586–91. Ἀνά and *ἐπί* refer to the same situation, *ἀνά* to the external phases, *ἐπί* to the individual impulse. The order is significant: view of situation first, then dealing with it. Ἐπί-compounds are not recompounded with *ἀνά*. Ἐπί marks persistency of questioner. Plat. Cratyl. 413 A, and often. *εὑρίσκειν*, Plat. Legg. 693 A: *ἵνα τὰς αἰτίας αὐτῶν ἀναζητοῦντες ἀνευρίσκωμεν τί παρὰ ταῦτα ἔδει πράττειν ἄλλο.* Phaedr. 252 E. *ζητεῖν*, Dem. 58. 28: *ἀναζητήσας τοὺς δράσαντας.* *ἱστορεῖν*, Aesch. Pr. 962: *πεύσει γὰρ οὐδὲν ὧν ἀνιστορεῖς ἐμέ.* *ἰχνεύειν*, Il. 22. 192. *μιμνήσκειν*, Soph. O. T. 1133. Hdt. 2. 151. Plat. Meno 81 C. *πυνθάνεσθαι*, Hdt. 5. 57: *ὡς ἐγὼ ἀναπυνθανόμενος εὑρίσκω.* *πυστός*, Od. 11. 274.

c. Sound. The particle refers to a context that contains the exciting cause or that makes the hearer, spectator, prominent. *ἀλαλάζειν*, Eur. Phoen. 1395: *στρατὸς δ' ἀνηλάλαξε Δαναΐδων ἅπας.* *βορβορύζειν*, Ar. Eccl. 433. *βραχεῖν*, Il. 19. 13. *βρυάζειν*, Ar. Eq. 602. *βρυχᾶσθαι*, Plat. Phaed. 117 D: *καὶ δὴ καὶ τότε ἀναβρυχησάμενος κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέκλασε.* *γρύζειν*, Ar. Nub. 945. *εὐφημεῖν*, Soph. Tr. 783: *ἅπας δ' ἀνηυφήμησεν οἰμωγῇ λεὼς, | τοῦ μὲν νοσοῦντος, τοῦ δὲ διαπεπραγμένου.* *καγχάζειν*, Plat. Rep. 337 A: *καὶ ὃς ἀκούσας ἀνεκάγχασε.* *κλάζειν*, Xen. Cyr. 1. 4. 15: *ὥσπερ σκύλακι γενναίῳ ἀνακλάζοντι, ὁπότε πλησιάζοι θηρίῳ.* *κροτεῖν*, Ar. Eq. 651: *οἱ δ' ἀνεκρότησαν καὶ πρὸς ἔμ' ἐκεχήνεσαν.* (*κύμβαλον*), Il. 16. 379: *δίφροι δ' ἀνεκυμβαλίαζον.* *κωκύειν*, Soph. Ant. 1227: *ὁ δ' ὡς ὁρᾷ σφε . . . | χωρεῖ πρὸς αὐτὸν κἀνακωκύσας καλεῖ.* *ὀρθιάζειν*, Andoc. 1. 29: *ταῦτα τὰ δεινὰ καὶ φρικώδη ἀνωρθίαζον.* *ὀτοτύζειν*, Aesch.

Ag. 1027: *τί ταῦτ' ἀνωτότυξας ἀμφὶ Λοξίου;* ῥοιβδεῖν, Od. 12. 105. ὑμνεῖν, Eur. El. 1190.

d. Spectator connoted. (ἄνθος, Curt. Grundz, S. 250), Od. 17. 270: *ἐπεὶ κνίση μὲν ἀνήνοθεν.* Il. 11. 266. βακχεύειν, Eur. Bacch. 864: *θήσω ποτὲ λευκὸν | πόδ' ἀναβακχεύουσα.* βράττειν, Ar. Pax. 1197: *ἀναβράττω κίχλας.* γεύειν, Ar. Nub. 523. δαίειν, Aesch. Ag. 292: *πέμπουσι δ' ἀνδαίοντες ἀφθόνῳ μένει | φλογὸς μέγαν πώγωνα.* δέρειν, Pind. Fr. 217 (Boeckh). εἴρειν, Ar. Ach. 1006: *τοὺς στεφάνους ἀνείρετε.* ἐρεθίζειν, Xen. An. 6. 6. 9: *ὑπὸ τοῦ Δεξίππου τε ἀνερεθιζόμενος . . . ὅτι ἐφοβήθη.* Thuc. 2. 21. 3. ἐρυθριᾶν, Plat. Charm. 158 C. ἰδίειν, Plat. Tim. 74 C. κεραννύναι, Od. 3. 390: *τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασσεν | οἴνου ἡδυπότοιο.* Ar. Ran. 511. κηκίειν, Il. 7. 262: *μέλαν δ' ἀνεκήκιεν αἷμα.* 13. 705. κνάπτειν, Lysipp. βακχ. 5 (Mein.): *οὐδ' ἀνακνάψας καὶ θειώσας τὰς ἀλλοτρίας ἐπινοίας.* κοινοῦν, Plat. Cratyl. 383 A: *βούλει οὖν καὶ Σωκράτει τῷδε ἀνακοινώσωμεν τὸν λόγον;* (κόλπος), Ar. Thesm. 1174: *πρῶτον μὲν οὖν δίελθε κἀνακόλπασον.* λείχειν, Hdt. 1. 74. μαιμᾶν, Il. 20. 490: *ὡς δ' ἀναμαιμάει βαθέ' ἄγκεα θεσπιδαὲς πῦρ.* μορμύρειν, Od. 12. 238: *πᾶσ' ἀναμορμύρεσκε κυκωμένη.* ξύειν, Antiphon 5. 45. οἰδεῖν, Hdt. 7. 39: *ὑπεναντία δὲ τούτοισι ἀκούσας ἀνοιδέει.* (ὀρταλίς), Ar. Eq. 1344: *τούτοις ὁπότε χρήσαιτό τις προοιμίοις,| ἀνωρτάλιζες κἀκερουτίας.* πείθειν, Xen. Cyr. 1. 5. 3. πείρειν, Il. 2. 426. Ar. Ach. 1007. πεμπάζειν, Plat. Lys. 222 E: *τὰ εἰρημένα ἅπαντα ἀναπεμπάσασθαι.* πολεῖν, Soph. Ph. 1238. πρήθειν, Il. 9. 433. πτύσσειν, Soph. El. 639: *οὐδὲ πᾶν ἀναπτύξαι πρέπει | πρὸς φῶς.* (σκόλοψ), Hdt. 1. 128: *τούτους ἀνεσκολόπισε.* σταυροῦν, Hdt. 3. 125. τέλλειν, Il. 5. 777: *τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.* Compare Soph. O. C. 1246. τιμᾶν, Hdt. 9. 33: *μαθὼν τοῦτο ἀνετίμα.* τινάσσειν, Eur. Bacch. 80: *ἀνὰ θύρσον τε τινάσσων.* τριαινοῦν, Amphis Διθυρ. 1. 8 (Mein.): *ἀνατριαινώσει κρότοις.* φλύειν, Il. 21. 361: *ἀνὰ δ' ἔφλυε καλὰ ῥέεθρα.* φύρειν, Hdt. 3. 157: *ὀρέοντες ἄνδρα . . . αἵματι ἀναπεφυρμένον.* χάσκειν, Ar. Av. 503: *ἐκαλινδούμην ἰκτῖνον ἰδὼν· κἄθ' ὕπτιος ὢν ἀναχάσκων | ὀβολὸν κατεβρόχθισα.* (χνόος), Ar. Ach. 791: *αἴκα παχυνθῇ δ' ἀναχνοανθῇ θ' ὕστριχι, | κάλλιστος ἔσται χοῖρος Ἀφροδίτᾳ θύειν.* χορεύειν, Ar. Thesm. 994.

e. Reference to previous condition.

βιώσκεσθαι, Plat. Phaed. 89 B: *ἐάνπερ γε ἡμῖν ὁ λόγος τελευτήσῃ καὶ μὴ δυνώμεθα αὐτὸν ἀναβιώσασθαι.* διπλοῦν, Xen. Cyr.

7. 5. 5. ἐγείρειν, Il. 10. 138: ἐξ ὕπνου ἀνέγειρε. ἔρασθαι, Xen. Men. 3. 5. 7: πάλιν ἀνερασθῆναι τῆς ἀρχαίας ἀρετῆς. ζωπυρεῖν, Eur. El. 1121: ὁρᾷς, ἀν' αὖ σὺ ζωπυρεῖς νείκη νέα. Xen. Hell. 5. 4. 46. ἠβᾶν, Plat. Legg. 666 B. ἰσοῦν, Xen. Cyr. 7. 5. 65: ὁ σίδηρος ἀνισοῖ τοὺς ἀσθενεῖς τοῖς ἰσχυροῖς. νεάζειν, Ar. Ran. 593. νεοῦν, Thuc. 7. 33: ἀνανεωσάμενοί τινα παλαιὰν φιλίαν. οἴγειν, Il. 24. 228. ὀρνύναι, Pind. N. 9. 16: ἀνὰ δ' αὐλὸν ἐπ' αὐτὰν ὄρσομεν. πληροῦν, Plat. Symp. 188 E: ἀλλ' εἴ τι ἐξέλιπον, σὸν ἔργον, ὦ 'Αριστόφανες, ἀναπληρῶσαι. ῥωννύναι, Thuc. 7. 46: ὡς ἐπὶ ἀπροσδοκήτῳ εὐπραγίᾳ πάλιν αὖ ἀναρρωσθέντες. σοβεῖν, Plat. Lys. 206 A. σώζειν, Soph. O. T. 1351: ἀπό τε φόνου | ἔρυτο κἀνέσωσεν. ταράττειν, Plat. Phaed. 88 C: σφόδρα πεπεισμένους ἡμᾶς πάλιν ἐδόκουν ἀναταράξαι. τειχίζειν, Xen. Hell. 4. 4. 18. τρέφειν, Xen. Cyr. 5. 2. 34: ἀναθρέψαι τὸ φρόνημα. ὑφαίνειν, Plat. Phaed. 87 E. (χαίτη), Dem. 2. 9: ὅταν δ' ἐκ πλεονεξίας καὶ πονηρίας τις . . . ἰσχύσῃ, ἡ πρώτη πρόφασις . . . ἀνεχαίτισε.

f. Sense of difficulty confronting actor.

ἀείρειν, Il. 23. 724: ἦ μ' ἀνάειρ', ἦ ἐγὼ σέ. ἀρριχᾶσθαι, Ar. Pax 70. ἔρρειν, Eupol. Πολ. 27 a (Mein.): ὡς μόλις ἀνήρρησ' · οὐδέν ἐσμεν οἱ σαπροί. καθαίρειν, Plat. Legg. 678 D. κινδυνεύειν, Hdt. 8. 68: τί δὲ πάντως δεῖ σε ναυμαχίῃσι ἀνακινδυνεύειν; κινεῖν, Plat. Legg. 789 C. κουφίζειν, Eur. Or. 218: βούλει θίγω σου κἀνακουφίσω δέμας; κυκλεῖν, Eur. Or. 231: ἀνακύκλει δέμας · | δυσάρεστον οἱ νοσοῦντες ἀπορίας ὕπο. μάττειν, Od. 19. 92. μάχεσθαι, Plat. Phaed. 89 C. μοχλεύειν, Eur. Med. 1317: τί τάσδε κινεῖς κἀναμοχλεύεις πύλας | . . ; πηρός, Plat. Rep. 535 D. στομοῦν, Xen. Cyr. 7. 5. 15. τλῆναι, Od. 14. 47: ὁππόσα κήδε' ἀνέτλης. χάζεσθαι, Od. 7. 280: ἀναχασσάμενος νῆχον πάλιν. χωρεῖν, Plat. Phaed. 83 A.

g. Reference to obstruction suggests its removal. Reversal.

βλέπειν, Hdt. 2. 111: τῆς δὲ νψάμενος τῷ οὔρῳ ἀνέβλεψε. διδάσκειν, Plat. Hipp. Ma. 301 E: οὕτως εὐηθικῶς εἴχομεν · νῦν δὲ παρὰ σοῦ ἤδη ἀνεδιδάχθημεν. θαρρεῖν, Thuc. 6. 63. θαρρύνειν, Xen. Cyr. 5. 4. 23. (κογχύλιον), Ar. Vesp. 589: τῆς δ' ἐπικλήρου τὴν διαθήκην ἀδικεῖς ἀνακογχυλιάζων. παιδεύειν, Ar. Eq. 1099. ποδίζειν, Hdt. 2. 116: καὶ οὐδαμῇ ἄλλῃ ἀνεπόδισε ἑωυτόν. σφάλλειν, Plat. Ax. 364 D.

Class (2). Κατά suggests in general the actor's independence of external conditions. The sense of either actual or prospective attainment of purpose is commonly present.

a. Control of space.

ἀγοράζειν, Dem. 34. 7: δέον δ' αὐτὸν καταγοράσαι φορτία Ἀθήνηθεν. ἀλοκίζειν, Eur. Supp. 826: κατὰ μὲν ὄνυξιν ἠλοκίσμεθ'. ἀροῦν. αὐλίζεσθαι, Eur. Rhes. 518: νῦν μὲν καταυλίσθητε · καὶ γὰρ εὐφρόνη. δεύειν. εἰλυσπᾶσθαι. ἱκνεῖσθαι. κολπίζειν. ναίειν, Eur. Phoen. 207: ἵν' ὑπὸ δειράσι νιφοβόλοις| Παρνασσοῦ κατενάσθην. οἰκεῖν. ὁρμίζειν. σκεδαννύναι, Lys. 10. 23: ἀλλ' οὐχ οὗτος ὁ λόγος ἐν τῇ πόλει κατεσκέδασται. σκηνᾶν, Xen. An. 3. 4. 32. σπείρειν, Plat. Tim. 91 D. στρατοπεδεύειν, Xen. An. 3. 4. 18. ψῆν.

b. Attendant of physical power.

αἰωρεῖν. ἁμᾶν, Soph. Ant. 601. ἀστράπτειν, Soph. Tr. 437: τοῦ κατ' ἄκρον Οἰταῖον νάπος | Διὸς καταστράπτοντος. δρέπειν. εἴβειν. ἐρητύειν. ἐρύκειν, Il. 6. 518. ἱππάζεσθαι. κολυμβᾶν, Thuc. 7. 25: κατακολυμβῶντες ἐξέπριον. κρημνίζειν. νάττειν, Hdt. 7. 36. παλαίειν. πατεῖν. ῥέπειν, Soph. Ant. 1158: τύχη γὰρ ὀρθοῖ καὶ τύχη καταρρέπει. σκήπτειν. σπένδειν. στείβειν. ὑπερακοντίζειν. χεῖν. ψεκάζειν, Aesch. Ag. 539: δρόσοι κατεψέκαζον.

c. Exercise of functions of the body.

βιβρώσκειν, Hdt. 3. 16: ἵνα μὴ κείμενος ὑπὸ εὐλέων καταβρωθῇ. βροχθίζειν. δακρύειν. ἕζεσθαι. ἐσθίειν. ἦσθαι. οὐρεῖν. πίνειν. πτήσσειν. πτώσσειν. ῥοφεῖν. σιτεῖσθαι, Hdt. 1. 216: τὸν δὲ νούσῳ τελευτήσαντα οὐ κατασιτέονται. τιλᾶν. τρώγειν. χέζειν.

d. Sense of covering, with implication of control of that which is covered.

αἱματοῦν. αἱμάττειν. ἀμπέχειν. ἀμφικαλύπτειν. ἀντλεῖν. ἀργυροῦν. ἄρδειν. βρέχειν. βυρσοῦν. εἰλύειν. ἐννύναι. ἐρέφειν. θάπτειν. θωρακίζειν. κηροῦν. κλύζειν. κρύπτειν. μελιτοῦν. νίφειν. νοτίζειν, Eur. I. T. 832: κατὰ δὲ γόος ἅμα χαρᾷ | τὸ σὸν νοτίζει βλέφαρον. ὁπλίζειν. πιττοῦν. πλύνειν. ποικίλλειν. ποντίζειν. πόντου. ῥυπαίνειν. σκιάζειν, Hes. Th. 716: κατὰ δ' ἐσκίασαν βελέεσι | Τιτῆνας. σκιᾶν. στεγάζειν. στορεννύναι. χαλκοῦν. χρυσοῦν.

e. Control of one's own or another's action. Responsible agent.

ᾄδειν. ἀθυμεῖν. αἰσθάνεσθαι. αἰτιᾶσθαι. ἀκούειν. ἀκροᾶσθαι. ἀλαζονεύεσθαι, Isoc. 15. 5: καταλαζονευομένου

περί τε τοῦ πλούτου καὶ τοῦ πλήθους τῶν μαθητῶν. ἀλλάττειν. ἀμελεῖν. ἀναγκάζειν. ἀξιοῦν (ἄξιος). ἀράσσειν. ἀργεῖν. ἀρκεῖν, Hdt. 1. 32: χώρη οὐδεμία καταρκέει πάντα ἐωυτῇ παρέχουσα. ἀρνεῖσθαι. ἄρχειν. αὐλεῖν. δαπανᾶν. δείδειν. δειλιᾶν. δεῖν (-δεής). διαιτᾶν. διώκειν. δυναστεύειν. δωροδοκεῖν, Ar. Vesp. 1036: οὔ φησιν δείσας καταδωροδοκῆσαι. ἐγγυᾶν. εἰδέναι. ἐλέγχειν. ἐπαγγέλλεσθαι. ἐπάγειν. ἐπᾴδειν. ἐπείγειν. εὐθύνειν. εὐνᾶν. ζῆν, Plat. Symp. 192 B: ἀλλ' ἐξαρκεῖ αὐτοῖς μετ' ἀλλήλων καταζῆν ἀγάμοις. ἡπιᾶν. θέλγειν. ἰσχύειν. κελεύειν. κερδαίνειν. κηλεῖν. κλείειν. κοινωνεῖν. κρατεῖν. κρώζειν, Ar. Eq. 1020: πολλοὶ γὰρ μίσει σφε κατακρώζουσι κολοιοί. κυροῦν. κωλύειν. λείπειν, Il. 14. 89: οὕτω δὴ μέμονας Τρώων πόλιν εὐρυάγυιαν | καλλείψειν . . ; 24. 725: ἄνερ, ἀπ' αἰῶνος νέος ὤλεο, κὰδ δέ με χήρην | λείπεις ἐν μεγάροισι, destiny. Isae. 3. 75: τὸν δὲ κληρονόμον κατέλιπε τῶν ἑαυτοῦ, regularly employed of the management of a trust, the devising of property. Xen. Hell. 7. 5. 18: εἰ δὲ καταλείψοι ἐρήμους οἷς ἦλθε σύμμαχος. λήγειν. λωφᾶν. μαλακίζειν. μάρπτειν. μαρτυρεῖν. μελετᾶν. μέμφεσθαι. μερίζειν. μηνύειν. ναυμαχεῖν. νοεῖν, Plat. Gorg. 455 B: ἐγὼ μὲν γάρ τοι οὐδ' αὐτός πω δύναμαι κατανοῆσαι ὅ τι λέγω. ξενοῦν. ὀκνεῖν. ὀλιγωρεῖν. ὄνεσθαι. ὀπάζειν. ὀπτεύειν. ὁρᾶν, Xen. Cyr. 3. 2. 10: καθεώρων τε τῶν Χαλδαίων τὰς οἰκήσεις καὶ ᾐσθάνοντο φεύγοντας. Plat. Legg. 905 B: ὡς ἐν κατόπτροις αὐτῶν ταῖς πράξεσιν ἡγήσω καθεωρακέναι τὴν πάντων ἀμέλειαν θεῶν, frequent of philosophic vision. ὀρρωδεῖν. οὐρίζειν. πεδᾶν. πολεμεῖν. πολιτεύεσθαι. πραΰνειν. σιγᾶν, Plat. Phaed. 107 A: ἀλλ' εἰ δή τι Σιμμίας ὅδε ἤ τις ἄλλος ἔχει λέγειν, εὖ ἔχει μὴ κατασιγῆσαι. σιωπᾶν. σκώπτειν. σπέρχειν. σπεύδειν. στασιάζειν. σχολάζειν, Soph. Ph. 127: ἐάν μοι τοῦ χρόνου δοκῇτέ τι | κατασχολάζειν. ὑφιέναι. φαρμάττειν. φοιτᾶν. φωρᾶν. χαρίζεσθαι, Lys. 27. 14: ἔτι δὲ ῥᾷον ἄλλους τινὰς τὰ ὑμέτερα καταχαρίζεσθαι ἢ ὑμᾶς αὐτούς γε. χειροτονεῖν. χηρεύειν, Dem. 29. 26: δι' οὓς κατεχήρευσε τὸν βίον. ψεύδεσθαι. ψευδομαρτυρεῖν.

f. Exercise of power constructively.

ἁγίζειν. ἁγνίζειν. ἀνύειν. ἁρμόζειν. ἀρτίζειν. ἀρτύειν. ἐργάζεσθαι. ζωννύναι, Eur. Bacch. 698: καὶ καταστίκτους δοράς | ὄφεσι κατεζώσαντο. θύειν. ἱδρύειν. ἱεροῦν. κοσμεῖν. νομοθετεῖν. ὀνινάναι. ὁσιοῦν. πλουτίζειν. ῥάπτειν. ῥέζειν. ῥιζοῦν. ῥινᾶν, Ar. Ran. 902: προσδοκᾶν

οὖν εἰκός ἐστι | τὸν μὲν ἀστεῖόν τι λέξειν | καὶ κατερρινημένον. σημαίνειν, στηρίζειν. σφραγίζειν. σχηματίζειν. τάττειν.

g. Exercise of power destructively, autocratically.

ἀγνύναι. ἀζαίνειν. αἰθαλοῦν. αἰκίζειν. αἰσχύνειν, Od. 16. 293: μή πως . . | . . καταισχύνητέ τε δαῖτα. ἀλεῖν. ἀλοᾶν. ἀμβλύνειν. ἀνθρακοῦσθαι. βιάζειν. βλακεύειν. βλάπτειν. γοητεύειν. γυιοῦν. δάκνειν. δαμάζειν. δάπτειν. (δημοβόρος), Il. 18. 301: συλλέξας λαοῖσι δότω καταδημοβορῆσαι. δουλοῦν. δρύπτειν. ἐναίρειν. ἐναρίζειν. ἐρείκειν. θραύειν. ἰσχναίνειν. κάρφειν, Aesch. Ag. 80: φυλλάδος ἤδη | κατακαρφομένης. κεντεῖν. κερματίζειν. κνῆν. κνίζειν. κονδυλίζειν. κρεουργεῖν. κτείνειν. λεπτύνειν. λεύειν. λιθοῦν. λυμαίνεσθαι, Xen. Oec. 2. 13: ἴσως ἂν καταλυμηναίμην ἄν σου τὸν οἶκον. μεθύσκειν. μιαίνειν. μυττωτεύειν. οἰνοῦν. ὀλλύναι. πέρδεσθαι. πετροῦν. πεφνεῖν. πλήττειν. πορνεύειν, Hdt. 1. 94: τὰ θήλεα τέκνα καταπορνεύουσι. πρίειν. πύθειν. πυρπολεῖν. ῥακοῦν. σβεννύναι. σήπειν. σκάπτειν. σκελετεύειν. σκέλλειν. σμύχειν, Il. 9. 653: κατά τε σμῦξαι πυρὶ νῆας. σποδεῖν. σφάζειν. σώχειν. τιτρώσκειν. τοξεύειν. τραυματίζειν. τρύχειν. ὑβρίζειν, Soph. El. 522: ἐξεῖπας ὡς θρασεῖα καὶ πέρα δίκης | ἄρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά. φθείρειν. φονεύειν. χορδεύειν. ψήχειν.

h. Control of speech.

αἰνεῖν, Soph. O. C. 1633: καὶ καταίνεσον | μήποτε προδώσειν τάσδ' ἐκὼν. αὐδᾶν. γλωττίζειν. λαλεῖν. φημίζειν, Pind. O. 6. 92: τὸ καὶ κατεφάμιξεν καλεῖσθαί νιν χρόνῳ σύμπαντι μάτηρ | τοῦτ' ὄνυμ' ἀθάνατον.

i. Emphasis on forces operative in nature.

αἰγίζειν, Aesch. Theb. 63: πρὶν καταιγίσαι πνοὰς | Ἄρεως. γηράσκειν. δαρθάνειν. εἰκάζειν, Soph. O. C. 338: τοῖς ἐν Αἰγύπτῳ νόμοις | φύσιν κατεικασθέντε. εὕδειν. θνήσκειν. κοιμᾶν. κοιμίζειν. λήθεσθαι. οἴχεσθαι. ὑπνοῦν. φθίνειν. φυλλοροεῖν, Pind. O. 12. 21: ἀκλεὴς τιμὰ κατεφυλλορόησε ποδῶν.

j. Action based on personal conviction.

δοκεῖν, Hdt. 8. 69: ὅμως δὲ τοῖσι πλέοσι πείθεσθαι ἐκέλευε, τάδε καταδόξας. ὀμνύναι, Ar. Av. 444: κατόμοσόν νυν ταῦτά μοι.

k. Intensity of personal feeling. Reflecting actor's attitude.

αἰδεῖσθαι, Hdt. 3. 72: τὰ μέν κου καταιδεόμενος ἡμέας, τὰ δέ κου καὶ δειμαίνων. ἀλγεῖν. ἀρᾶσθαι, Dem. 23. 97: διόπερ κατα-

ῥᾶται καθ' ἑκάστην ἐκκλησίαν ὁ κῆρυξ. ἀσθμαίνειν. αὐχεῖν. βακχιοῦσθαι. δακρύειν, Xen. Cyr. 5. 4. 31: καὶ ἅμα ταῦτα λέγων κατεδάκρυσε τὴν ἑαυτοῦ τύχην. ἐλεεῖν. θρηνεῖν, Eur. El. 1326: θανόντος δ' | ὡς ἐπὶ τύμβῳ καταθρήνησον. -θύμιος. ἱκετεύειν. κερτομεῖν. μαργᾶν. οἰκτείρειν, Soph. O. T. 13: δυσάλγητος γὰρ ἂν | εἴην τοιάνδε μὴ οὐ κατοικτείρων ἕδραν. Xen. Cyr. 7. 3. 13. οἰκτίζειν. σπουδάζειν. στυγεῖν. τύπτεσθαι. φιλεῖν, Xen. Mem. 2. 6. 33: ὡς τοὺς μὲν καλοὺς φιλήσοντός μου, τοὺς δ' ἀγαθοὺς καταφιλήσοντος. χαίρειν.

l. Excessive action based on power.

εὐωχεῖσθαι. ζευγοτροφεῖν, Isae. 5. 43: οὔτε κατεζευγοτρόφηκας. ἡδυπαθεῖν. ἱπποτροφεῖν. κυβεύειν. κωμάζειν. λειτουργεῖν. λεπτολογεῖν. λούεσθαι. μισθοφορεῖν. ὀψοποιεῖν. παιδεραστεῖν. πιαίνειν, Plat. Legg. 807 B: προσήκει δὲ ἀργῷ καὶ ῥᾳθύμως καταπεπιασμένῳ ζῴῳ σχεδὸν ὑπ' ἄλλου διαρπασθῆναι ζῴου. (προίξ), Ar. Vesp. 1366: οὔ τοι καταπροίξει . . . τοῦτο δρῶν. ῥᾳθυμεῖν. χορηγεῖν. χρῆσθαι. χωνεύειν, Dem. 22. 76: ἅς, ὅταν σοι δοκῇ, σὺ πάλιν γράψεις καταχωνεύειν.

The treatment of the matter of the foregoing two classes might, no doubt, be greatly improved. It is realized, f. i., that individual words might with equal, if not greater, propriety have been referred to other heads than those under which they are placed, and that the definitions of the content of the subdivisions are capable of betterment; it is hoped, however, that the lines drawn present a fairly clear picture of the actual conditions.

Class (3). Here the mass of material is great and the examination must be confined to a relatively small number of representatives chosen from the entire class.

ἄγειν, Hes. Th. 626: ἀλλά σφεας Κρονίδης τε καὶ ἀθάνατοι θεοὶ ἄλλοι | . . . | . . . ἀνήγαγον ἐς φάος αὖτις. It was perhaps partly by the help of such directive words as αὖ, αὖτις, ὀπίσω, πάλιν that ἀνά out of its original purely deictic sense developed that of reversal. The particle belongs characteristically to situations of sensitiveness, helplessness, recoil. It seems not unlikely that the nautical use of this compound had reference to the dangers and difficulties of the sea, and the metaphorical application appears to confirm the view. Plat. Charm. 155 D: ἐνέβλεψέ τέ μοι τοῖς ὀφθαλμοῖς ἀμήχανόν τι οἷον καὶ ἀνήγετο ὡς ἐρωτήσων. Compare ἀνερωτᾶν. The κατά- compound marks the ab-

sence of uncertainty. Od. 19. 186: *καὶ γὰρ τὸν Κρήτηνδε κατήγαγεν ἷς ἀνέμοιο.* Thuc. 4. 68. 6: *ἐς κίνδυνον φανερὸν τὴν πόλιν καταγαγεῖν.*

αἱρεῖν, Plat. Rep. 533 C: *ἡ διαλεκτικὴ μέθοδος μόνη ταύτῃ πορεύεται, τὰς ὑποθέσεις ἀναιροῦσα, ἐπ' αὐτὴν τὴν ἀρχήν, ἵνα βεβαιώσηται*, removal of obstacle in path. Isae. 1. 42. Dem. 3. 35. Od. 2. 100: *εἰς ὅτε κέν μιν | μοῖρ' ὀλοὴ καθέλῃσι*, destiny.

βοᾶν, Hdt 1. 8: *ποίεε ὅκως ἐκείνην θηήσεαι γυμνήν· ὁ δὲ μέγα ἀμβώσας εἶπε.* Ar. Eq. 286: *καταβοήσομαι βοῶν σε.*

γελᾶν, Xen. Cyr. 6. 1. 34: *ὁ δ' ὡς ἤκουσεν, ἀναγελάσας ἐπὶ τῷ κρείττονι τοῦ ἔρωτος φάσκοντι εἶναι πέμπει.* Eur. Bacch. 286: *καὶ καταγελᾷς νιν, ὡς ἐνερράφη Διὸς | μηρῷ;*

δέρκεσθαι, Il. 14. 436: *ὁ δ' ἀμπνύνθη καὶ ἀνέδρακεν ὀφθαλμοῖσιν*, reference to previous condition. Od. 11. 16: *οὐδέ ποτ' αὐτοὺς | ἠέλιος φαέθων καταδέρκεται ἀκτίνεσσιν.* Soph. Tr. 1000: *τόδ' ἀκήλητον | μανίας ἄνθος καταδερχθῆναι*, inherent or imparted power.

δέχεσθαι, Plat. Hipp. Mi. 365 D: *σὺ δ' ἐπειδὴ φαίνει ἀναδεχόμενος τὴν αἰτίαν*, compare: 'It's up to you'. Rep. 401 E: *καὶ ὀρθῶς δὴ δυσχεραίνων τὰ μὲν καλὰ ἐπαινοῖ καὶ χαίρων καταδεχόμενος εἰς τὴν ψυχὴν τρέφοιτ' ἂν ἀπ' αὐτῶν*, personal conviction.

εἰπεῖν, Xen. Cyr. 4. 2. 35: *τῷ δὲ ἀπειθοῦντι πάντα τὰ χαλεπὰ ἀνεῖπεν.* Hdt. 2. 89: *λαμφθῆναι γάρ τινά φασι μισγόμενον νεκρῷ προσφάτῳ γυναικὸς, κατεῖπαι δὲ τὸν ὁμότεχνον.*

ἔχειν, Il. 10. 461: *καὶ τάγ' Ἀθηναίῃ λητίδι δῖος Ὀδυσσεὺς | ὑψόσ' ἀνέσχεθε χειρὶ.* Soph. El. 1028: *ἀνέξομαι κλύουσα χὤταν εὖ λέγῃς*, resistance to pressure; commonly with negative, e. g., Il. 5. 895. With *κατά* the question of opposition does not arise. Od. 11. 497: *οὔνεκά μιν κατὰ γῆρας ἔχει χείράς τε πόδας τε.*

ἡγεῖσθαι, Pind. N. 10. 35: *βραχύ μοι στόμα πάντ' ἀναγήσασθ'; ὅσων Ἀργεῖον ἔχει τέμενος | μοῖραν ἐσλῶν.* I. 5. 82: *ἐμοὶ δὲ μακρὸν πάσας ἀναγήσασθ' ἀρετάς.* Hdt. 5. 4, the burden felt. Plat. Theaet. 200 E: *ὁ τὸν ποταμὸν καθηγούμενος . . . ἔφη ἄρα δείξειν αὐτό*, implies command of the matter under discussion.

θεωρεῖν, Diodor. 12. 15: *ἀναθεωρούμενος δὲ καὶ μετ' ἀκριβείας ἐξεταζόμενος μεγάλην ἔχει σπουδήν*, compare *ἀναζητεῖν*. Plat. Gorg. 465 D: *καὶ γὰρ ἄν, εἰ μὴ ἡ ψυχὴ τῷ σώματι ἐπεστάτει, ἀλλ' αὐτὸ αὑτῷ, καὶ μὴ ὑπὸ ταύτης κατεθεωρεῖτο καὶ διεκρίνετο ἥ τε ὀψοποικὴ καὶ ἡ ἰατρική.*

κηρύττειν, Soph. O. T. 450: ὃν πάλαι | ζητεῖς ἀπειλῶν κἀνακηρύσσων φόνον. Xen. An. 2. 2. 20: τοῦτον ἀνειπεῖν ἐκέλευσε σιγὴν κατακηρύξαντα.

κλαίειν, Hdt. 3. 14: οἱ μὲν ἄλλοι πατέρες ἀνεβόων τε καὶ ἀνέκλαιον ὁρέοντες τὰ τέκνα κεκακωμένα, the outcry elicited by the sight. Eur. El. 156: ὡς σὲ τὸν ἄθλιον | πατέρ' ἐγὼ κατακλαίομαι, a wail from the heart.

κύπτειν, Xen. Oec. 11. 5: οὕτω δὴ ἐγὼ ἀνέκυψα ἀκούσας. Il. 16. 611: ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος · | πρόσσω γὰρ κατέκυψε, employed body as instrument; compare: 'Dodged her!'

λύειν, Od. 2. 105: ἔνθα καὶ ἡματίη μὲν ὑφαίνεσκεν μέγαν ἱστὸν, | νύκτας δ' ἀλλύεσκεν. Xen. Hell. 7. 5. 18: λογιζομένῳ ὅτι, εἰ μὲν νικῴη πάντα ταῦτα ἀναλύσοιτο, removal of discredit. Dem. 14. 34: πρίασθαι γενέσθαι τιν' αὐτοῖς καιρὸν δι' οὗ τὰς προτέρας ἀναλύσονται πρὸς τοὺς Ἕλληνας ἁμαρτίας. Il. 2. 117: ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα. Ar. Plut. 142: ὥστε τοῦ Διὸς | τὴν δύναμιν, ἣν λυπῇ τι, καταλύσεις μόνος.

μανθάνειν, Hdt. 9. 101: χρόνῳ οὐ πολλῷ σφι ὕστερον δῆλα ἀναμανθάνουσι ἐγένετο, δῆλα terminates the uncertainty; κατά contemplates no uncertainty. Plat. Parm. 128 A: οὕτω λέγεις, ἢ ἐγὼ οὐκ ὀρθῶς καταμανθάνω; On the double element in μανθάνειν, Euthyd. 277 E.

μένειν, Hdt. 7. 42: ὑπὸ τῇ Ἰδῃ νύκτα ἀναμείναντι βρονταί . . . ἐπεσπίπτουσι. Plat. Lys. 209 A: οὐκ ἀναμένουσιν ἕως ἂν ἡλικίαν ἔχῃς. Hdt. 2. 103: εἴτε τῶν τινὲς στρατιωτέων τῇ πλάνῃ αὐτοῦ ἀχθεσθέντες περὶ Φᾶσιν ποταμὸν κατέμειναν. Lys. 31. 18. Compare κατὰ χώραν μένειν. Il. 22. 257: αἴ κεν ἐμοὶ Ζεὺς | δώῃ καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι.

μετρεῖν, Plat. Rep. 531 A: τὰς γὰρ ἀκουομένας αὖ συμφωνίας καὶ φθόγγους ἀλλήλοις ἀναμετροῦντες ἀνήνυτα ὥσπερ οἱ ἀστρονόμοι πονοῦσιν, reliance on a varying standard. Xen. Oec. 4. 21: πολὺ δὲ μᾶλλον ἄγαμαι τοῦ καταμετρήσαντός σοι καὶ διατάξαντος ἕκαστα τούτων, suggests definite plan.

νεύειν, Plat. Rep. 350 E: ἐγὼ δέ σοι, ὥσπερ ταῖς γραυσὶ ταῖς τοὺς μύθους λεγούσαις, εἶεν ἐρῶ καὶ κατανεύσομαι καὶ ἀνανεύσομαι. As elsewhere, so when they indicate the direction of movement by which the Greek expressed denial or affirmation the particles ἀνά and κατά elude translation. Etymology must be kept in sight. Out of ἀνά's basic notion of reference to external situation arises the sense of obstruction, the blocking of the way.

Where *κατά* is, there from the actor's point of view the road is open. One must occupy a position in order to pronounce on a situation. Od. 9. 468: *τοὺς δὲ στενάχοντο γοῶντες. | ἀλλ' ἐγὼ οὐκ εἶων, ἀνὰ δ' ὀφρύσι νεῦον ἑκάστῳ | κλαίειν*, impediment presented in outside conditions; contrast 490: *ἑτάροισι δ' ἐποτρύνας ἐκέλευσα | ἐμβαλέειν κώπῃς, ἵν' ὑπὲκ κακότητα φύγοιμεν, | κρατὶ κατανεύων*, the actor's will creates conditions; compare Il. 8. 175 and h. Merc. 524–5.

ὀλολύζειν, Aesch. Ag. 565: *ἀνωλόλυξα μὲν πάλαι χαρᾶς ὕπο,| ὅτ' ἦλθ' ὁ πρῶτος νύχιος ἄγγελος πυρός.* 1072: *στάσις δ' ἀκόρετος γένει | κατολολυξάτω θύματος λευσίμου.*

ὀλοφύρεσθαι, Xen. Cyr. 7. 3. 14: *ἡ δὲ τροφὸς ἀνωλοφύρατό τε καὶ περιεκάλυπτεν ἄμφω*, she had just witnessed the tragedy. Thuc. 8. 81, note *γενομένης δὲ ἐκκλησίας.* Plat. Prot. 327 E. Xen. Cyr. 7. 3. 17: *ὁ δὲ Κῦρος ὡς ἐπλησίασε τῷ πάθει, ἀγασθείς τε τὴν γυναῖκα καὶ κατολοφυράμενος ἀπῆει.*

ὁμολογεῖν, Plat. Rep. 348 B: *ἂν δὲ ὥσπερ ἄρτι ἀνομολογούμενοι πρὸς ἀλλήλους σκοπῶμεν, ἅμα αὐτοί τε δικασταὶ καὶ ῥήτορες ἐσόμεθα*, compromise. Crito 49 C: *καὶ ὅρα, ὦ Κρίτων, ταῦτα καθομολογῶν, ὅπως μὴ παρὰ δόξαν ὁμολογῇς.* Gorg. 499 B, stamp of personal approval.

ὀρθοῦν, Plat. Rep. 346 E: *καὶ ἄρτι ἔλεγον μηδένα ἐθέλειν ἑκόντα ἄρχειν καὶ τὰ ἀλλότρια κακὰ μεταχειρίζεσθαι ἀνορθοῦντα.* Isoc. 5. 64. Soph. El. 416: *πολλά τοι σμικροὶ λόγοι | ἔσφηλαν ἤδη καὶ κατώρθωσαν βροτούς.* Plat. Theaet. 203 B.

παύειν, Xen. Mem. 4. 3. 3: *ἀναπαύσεώς γε δεομένοις ἡμῖν νύκτα παρέχουσι κάλλιστον ἀναπαυτήριον.* Isoc. 8. 20: *ἀναπεπαυμένοι μὲν τῶν εἰσφορῶν.* Soph. El. 873: *φέρω γὰρ ἡδονάς τε κἀνάπαυλαν ὧν | πάροιθεν εἶχες καὶ κατέστενες κακῶν.* Plat. Legg. 758 D: *τὰ ἕνδεκα ἀναπαυόμενον τοῦ ἐνιαυτοῦ μέρη*, temporary. Hdt. 1. 27: *εἰπόντα τάδε καταπαῦσαι τὴν ναυπηγίην.*

πιμπλάναι, Il. 8. 34: *οἵ κεν δὴ κακὸν οἶτον ἀναπλήσαντες ὄλωνται.* This compound is in Homer always accompanied by one of the words *ἄλγεα, κακά, κήδεα, οἶτον, πότμον*, representing a force of destiny with which the subject cannot cope, and these words are never used with the simple verb nor with any other compound of it. So Hdt. 5. 4: *ὅσα μιν δεῖ ἐπείτε ἐγένετο ἀναπλῆσαι κακὰ.* Plat. Phaed. 83 D: *καὶ οἷα μηδέποτε καθαρῶς εἰς Ἅιδου ἀφικέσθαι, ἀλλ' ἀεὶ τοῦ σώματος ἀναπλέα ἐξιέναι, ὥστε ταχὺ πάλιν πίπτειν εἰς ἄλλο σῶμα*, and in general of that which operates

as a fetter on the free action of the subject. Rep. 496 D: *ὁρῶν τοὺς ἄλλους καταπιμπλαμένους ἀνομίας ἀγαπᾷ, εἴ πῃ αὐτὸς καθαρὸς ἀδικίας . . . τόν τε ἐνθάδε βίον βιώσεται.*

πίπτειν, Thuc. 1. 70. 5: *νικώμενοι ἐπ' ἐλάχιστον ἀναπίπτουσιν.* Dem. 19. 224: *δέδοικα μὴ τότε μὲν συνεπισπάσησθέ με τὸν μηδ' ὁτιοῦν ἀδικοῦντα, νῦν δ' ἀναπεπτωκότες ἦτε.* Lys. 1. 27: *πληγεὶς κατέπεσεν εὐθύς.*

σχίζειν, Hdt. 1. 123: *λαγὸν μηχανησάμενος καὶ ἀνασχίσας τούτου τὴν γαστέρα . . . ἐσέθηκε βιβλίον*, so as to reveal the interior. Dem. 21. 79: *καὶ πρῶτον μὲν κατέσχισαν τὰς θύρας τῶν οἰκημάτων, ὡς αὐτῶν ἤδη γιγνομένας κατὰ τὴν ἀντίδοσιν*, arbitrary exercise of power.

τρίβειν, Xen. Cyn. 6. 26: *ἀνατρίψαντα τὰς κύνας ἀπιέναι ἐκ τοῦ κυνηγεσίου*, their condition demands attention. Dem. 57. 9: *πρῶτον μὲν, ἐπειδὴ συνελέγησαν οἱ δημόται, κατέτριψε τὴν ἡμέραν δημηγορῶν καὶ ψηφίσματα γράφων.*

φαίνειν, Xen. Mem. 4. 3. 4: *ἄστρα ἐν τῇ νυκτὶ ἀνέφηναν, ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει.* Plat. Rep. 334 A: *κλέπτης ἄρα τις ὁ δίκαιος, ὡς ἔοικεν, ἀναπέφανται*, community of view. Xen. Cyr. 4. 5. 15. Plat. Phileb. 16 C: *θεῶν μὲν εἰς ἀνθρώπους δόσις, ὥς γε καταφαίνεται ἐμοὶ, ποθὲν ἐκ θεῶν ἐρρίφη*, individual view. Isoc. 11. 4: *πειράσομαί σοι ποιῆσαι καταφανὲς ὅτι . . . διήμαρτες.* Plat. Sophist. 231 D, to you and me; 232 B, to me. Compare Il. 2. 5: *ἤδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή.*

φεύγειν, Xen. An. 6. 4. 24: *οἱ δὲ λοιποὶ ἐπὶ τὸ ὄρος ἀνέφυγον.* Hell. 6. 5. 40: *εἰ δέ τινες φοβοῦνται μὴ, ἐὰν νῦν ἀναφύγωσιν οἱ Λακεδαιμόνιοι, ἔτι ποτὲ πράγματα παρέχωσιν ὑμῖν, ἐνθυμήθητε*, situation too difficult to face. Plat. Sophist. 260 C: *τὸν δὲ σοφιστὴν ἔφαμεν ἐν τούτῳ που τῷ τόπῳ καταπεφευγέναι μὲν, ἔξαρνον δὲ γεγονέναι τὸ παράπαν μηδ' εἶναι ψεῦδος*, his final stand. Hdt. 4. 23: *ὃς ἂν φεύγων καταφύγῃ ἐς τούτους, ὑπ' οὐδενὸς ἀδικέεται*, a sure reliance.

φοβεῖν, Ar. Vesp. 670: *ἐπαπειλοῦντες τοιαυτὶ κἀναφοβοῦντες,* | *οἴσετε τὸν φόρον, ἢ βροντήσας τὴν πόλιν ὑμῶν ἀνατρέψω*, the threat comes as a flash before the eyes. Thuc. 7. 21: *τῷ δὲ θράσει ἐπιχειροῦντες καταφοβοῦσι.*

φράζειν, Od. 19. 391: *μή ἑ λαβοῦσα* | *οὐλὴν ἀμφράσσαιτο καὶ ἀμφαδὰ ἔργα γένοιτο*, bystanders considered. Pind. O. 10. 68: *τὸ δὲ σαφανὲς ἰὼν πόρσω κατέφρασεν*, relentless accuracy of Time. Compare *σὺν χρόνῳ.*

VI. Ἀνά WITH CASE.

(*1*) Ἀνά with Accusative.

In general the substantive with which *ἀνά* is connected denotes a material expanse presented to the senses and the effect of the combination is that of an outside influence independent of the actor. Substantives of action, or even suggestive of action, are uncommon: wherein the particle manifests its passive character. The basic sense of *ἀνά* and the basic sense of the accusative are antagonistic in that, whereas the case marks the conclusion of the action, the preposition through its affinity with the nature of the substantive keeps the image alive.

As preposition *ἀνά* holds its ground chiefly in epic, subordinately in lyric and dramatic poetry, clinging in the drama mainly to the lyric passages. Among prose writers it is employed most by Herodotus, who is characterized by much dramatic color; here and there by Plato, Xenophon and others. In ordinary prose there is little need to wrest the particle from the embrace of the verb. For prepositional service there are more effective, if less highly colored, agencies, notably *πρός*, which exhibits its affinity with *ἀνά* in the frequent combination *προσανα-*, its inclusion of the sense of *ἀνά* by the order: never *ἀναπροσ-*.

Substantive does not afford the same variety of color-shade as verb, with its more fluid character. Hence the classes are fewer and, as in parathesis, the divisions encroach on each other. They are unified by the primary sense of the particle.

a. Search and kindred notions. Il. 2. 36: *τὰ φρονέοντ' ἀνὰ θυμὸν ἅ 'ρ' οὐ τελέεσθαι ἔμελλον.* 3. 449: *Ἀτρεΐδης δ' ἀν' ὅμιλον ἐφοίτα θηρὶ ἐοικὼς.* 4. 251: *κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.* 5. 74: *ἀντικρὺ δ' ἀν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός*, connotes the reach of the swing; note *κατά* in context. 167: *βῆ δ' ἴμεν ἄν τε μάχην . . . | Πάνδαρον ἀντίθεον διζήμενος.* 528. 6. 71. Ἀνά is in favorite use in the simile, painting the picture. 10. 298: *βάν 'ρ' ἴμεν ὥστε λέοντε δύω διὰ νύκτα μέλαιναν, | ἂμ φόνον, ἂν νέκυας.* 362. 12. 333: *πάπτηνεν δ' ἀνὰ πύργον Ἀχαιῶν, εἴ τιν' ἴδοιτο.* 23. 464: *πάντη δέ μοι ὅσσε | Τρωικὸν ἂμ πεδίον παπταίνετον εἰσορόωντι.* 24. 680: *ὁρμαίνοντ' ἀνὰ θυμὸν ὅπως . . . | . . ἐκπέμψειε.* Od. 4. 666: *κρίνας τ' ἀνὰ δῆμον ἀρίστους.* 10. 251: *ᾔομεν, ὡς ἐκέλευες, ἀνὰ δρυμὰ . . . | εὕρομεν.* 275. 13. 367: *μαιομένη κευθμῶνας ἀνὰ σπέος.* 14. 286. 15. 80: *εἰ δ' ἐθέλεις τραφθῆναι ἀν' Ἑλλάδα*, route as suggested to mind of

speaker. 22. 143. Soph. O. T. 477: φοιτᾷ γὰρ ὑπ' ἀγρίαν | ὕλαν ἀνά τ' ἄντρα καὶ | πέτρας ἄτε ταῦρος. Eur. Bacch. 352: οἳ δ' ἀνὰ πόλιν στείχοντες ἐξιχνεύσατε. I. A. 538. Rhes. 587. Phoen. 1275.

b. Sound, odor. Il. 2. 250: βασιλῆας ἀνὰ στόμ' ἔχων. 4. 436: ὣς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει. 8. 517: κήρυκες δ' ἀνὰ ἄστυ διίφιλοι ἀγγελλόντων. 11. 160. 324: τὼ δ' ἀν' ὅμιλον ἰόντε κυδοίμεον, ὡς ὅτε κάπρω | . . . Od. 5. 60: τηλόθι δ' ὀδμὴ | κέδρου τ' εὐκεάτοιο θύου τ' ἀνὰ νῆσον ὀδώδει. 9. 209. Soph. O. C. 1058: αὐταρκεῖ τάχ' ἐμμίξειν βοᾷ | τούσδ' ἀνὰ χώρους. Eur. And. 95. El. 80. Hec. 1110.

c. Spectator, hearer, connoted. Il. 1. 10: νοῦσον ἀνὰ στρατὸν ὦρσε κακήν. 53. 3. 245: κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὅρκια πιστά. 5. 87: θῦνε γὰρ ἅμ πεδίον ποταμῷ πλήθοντι ἐοικώς. (Compare 20. 411: ποδῶν ἀρετὴν ἀναφαίνων. 21. 347: ἀγξηράνῃ· χαίρει δέ μιν ὅστις ἐθείρῃ. 22. 77: πολιὰς δ' ἄρ' ἀνὰ τρίχας ἕλκετο χερσὶν | τίλλων ἐκ κεφαλῆς. Od. 1. 440: πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖς λεχέεσιν). 824: γιγνώσκω γὰρ Ἄρηα μάχην ἀνὰ κοιρανέοντα. 6. 505: σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς. 7. 183: κῆρυξ δὲ φέρων ἀν' ὅμιλον ἀπάντη | δεῖξ' ἐνδέξια πᾶσιν. 8. 89. 378. 9. 383. 395. 10. 66. 339: βῆ 'ῥ' ἀν' ὁδὸν μεμαώς· τὸν δὲ φράσατο προσιόντα. 466. 11. 247. 12. 49, picture of struggle. 13. 117, reputation to sustain. 199. 239: ὣς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἅμ πόνον ἀνδρῶν, frequent after speech. 270. 308: ἦ ἀνὰ μέσσους, the speaker points the direction. 547. 14. 155. 15. 488. 584. 16. 156. 296. 349. 17. 257. 18. 4: τὰ φρονέοντ' ἀνά θυμὸν ἃ δὴ τετελεσμένα ἦεν, retrospective. 278, prospective. 493: νύμφας δ' ἐκ θαλάμων δαΐδων ὕπο λαμπομενάων| ἠγίνεον ἀνὰ ἄστυ, πολὺς δ' ὑμέναιος ὀρώρει. 546: τοὶ δὲ στρέψασκον ἀν' ὄγμους, | ἱέμενοι νειοῖο βαθείης τέλσον ἱκέσθαι. | ἡ δὲ μελαίνετ' ὄπισθεν. 19. 212: κεῖται, ἀνὰ πρόθυρον τετραμμένος, ἀμφὶ δ' ἑταῖροι | μύρονται. 20. 113. 427. 21. 258. 23. 617. 716. Od. 1. 365: μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα, Πηνελόπεια has just appeared before them. 2. 116. 156. 291. 430, scene of festivity. 4. 768. 5. 329. 7. 129. 180. 8. 7. 173: ἔρχόμενον δ' ἀνὰ ἄστυ θεὸν ὣς εἰσορόωσιν. 377, exhibition. 10. 63: οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἔκ τ' ἐρέοντο, compare ἀνερωτᾶν. 308. 12. 143. 14. 34, excitement over what he has just seen. 15. 274. 16. 461: τί δὴ κλέος ἔστ' ἀνὰ ἄστυ; 17. 360. 18. 246, Ἀχαιοί conceived assembled to see. 19. 73: ἦ ὅτι δὴ ῥυπόω . . . | πτωχεύω δ' ἀνὰ δῆμον; (contrast 18. 1, where the beggar is a professional). 273, paints the picture for his hearer. 408, mental review. 20. 276: κήρυκες δ' ἀνὰ ἄστυ θεῶν ἱερὴν ἑκα-

τόμβην | ἦγον. 21. 234, preparatory (compare Il. 3. 355: ἀμπεπαλὼν προΐει). 22. 18. 77: ἔλθωμεν δ' ἀνὰ ἄστυ, βοὴ δ' ὥκιστα γένοιτο. 132, compare ἀνειπεῖν. 176, pictures helplessness of the subject; compare the speech addressed to him in 195–9: a lynching. 239, appeal to sight in 233. 474: ἐκ δὲ Μελάνθιον ἦγον ἀνὰ πρόθυρον, note the spectacle following. 23. 136, the traveller mentally pictured. 24. 318: ἀνὰ ῥῖνας δέ οἱ ἤδη | δριμὺ μένος προὔτυψε φίλον πατέρ' εἰσορόωντι. Pind. 1. 6. 49: εὐανθέ' ἀπέπνευσας ἁλικίαν | προμάχων ἀν' ὅμιλον. Aesch. Pers. 582: τοὶ δ' ἀνὰ γᾶν Ἀσίαν δὴν | οὐκέτι περσονομοῦνται. Theb. 328: κορκορυγαὶ δ' ἀν' ἄστυ. Pr. 569: πλανᾷ τε νῆστιν ἀνὰ τὰν παραλίαν ψάμμαν. Soph. Ph. 678: Ἰξίον' ἀν' ἄμπυκα δὴ δρομάδ' ὡς ἔβαλ'. Eur. And. 1000. 1037. Bacch. 216: κλύω δὲ νεοχμὰ τήνδ' ἀνὰ πτόλιν κακὰ. 589: ὁ Διόνυσος ἀνὰ μέλαθρα· | σέβετέ νιν. 1024: ὦ δῶμ' ὃ πρίν ποτ' ἠυτύχεις ἀν' Ἑλλάδα. Hel. 180. 1302. El. 714: σελαγεῖτο δ' ἀν' ἄστυ | πῦρ ἐπιβώμιον. Herac. 324. Supp. 604. 721: βοὴ δὲ καὶ κωκυτὸς ἦν ἀνὰ πτόλιν. Hipp. 68. I. A. 1040. Ion 796. 830. 1455. 1575: ἔσται δ' ἀν' Ἑλλάδ' εὐκλεής. Med. 509. Or. 250: δυσκλεές τ' ἀν' Ἑλλάδα. 808. Rhes. 42. Tro. 546. 555. Phoen. 1038.

d. Sense of difficulty, obstruction, confronting actor.

Il. 1. 570: ὤχθησαν δ' ἀνὰ δῶμα, recoil before the wrath of Zεύς. 8. 55, note παυρότεροι, χρειοῖ ἀναγκαίῃ. 158. 11. 259. 12. 471, Τρῶες in ascendency. 13. 110: ἀλλὰ κτείνονται ἀν' αὐτάς, cowards. 14. 80 (compare 259: Νὺξ δμήτειρα and Thuc. 3. 22: ἀνὰ τὸ σκοτεινὸν. 15). 101 (compare Od. 5. 412: λισσὴ δ' ἀναδέδρομε πέτρη). 657: οὐδ' ἐκέδασθεν ἀνὰ στρατὸν· ἴσχε γὰρ αἰδὼς (contrast 562: αἰδώς may hold in check, may impel). 21. 137: ὥρμηνεν δ' ἀνὰ θυμὸν ὅπως παύσειε πόνοιο | δῖον Ἀχιλλῆα, Ἀχιλλεύς has the upper hand (compare 147). 303, difficulty in the surroundings. 22. 452. 23. 74. 321: ἵπποι δὲ πλανόωνται ἀνὰ δρόμον, οὐδὲ κατίσχει, loss of control. 24. 166: θυγατέρες δ' ἀνὰ δώματ' ἰδὲ νυοὶ ὠδύροντο, | τῶν μιμνησκόμεναι, compare ἀναμιμνήσκεσθαι and contrast 740: τῷ καί μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστυ, destiny. Od. 1. 193. 4. 638: ὣς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον. 5. 456. 11. 496, in the first alternative the subject is in control of the situation, in the second he is dominated by it. 12. 333: ἔτειρε δὲ γαστέρα λιμός. | δὴ τότ' ἐγὼν ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν | εὐξαίνην, εἴ τίς μοι ὁδὸν φήνειε. 13. 32. 14. 2: αὐτὰρ ὁ ἐκ λιμένος προσέβη τρηχεῖαν ἀταρπὸν | χῶρον ἀν' ὑλήεντα δι' ἄκριας. 16. 96. 19. 312: ἀλλά μοι ὧδ' ἀνὰ θυμὸν ὀίεται, ὡς ἔσεταί περ, foreboding. Eur. Hec. 117: δόξα δ'

ἐχώρει δίχ' ἀν' Ἑλλήνων | στρατὸν, divided counsel. El. 210: δωμάτων πατρίων φυγὰς, | οὐρείας ἀν' ἐρίπνας. I. T. 886. Xen. Cyr. 1. 4. 23: ἐκκλίνουσι καὶ φεύγουσιν ὁμόθεν διώκοντας ἀνὰ κράτος. An. 1. 8. 1: ἐλαύνων ἀνὰ κράτος ἱδρῶντι τῷ ἵππῳ. 10. 15. Contrast 8. 19.

Herodotus shows about fifty instances of ἀνά with accusative. Here, as elsewhere, there is appeal to sight, hearing. The distributive sense appears, but the distribution implies, otherwise than with κατά, a beholder. 1. 94: σιτοδείην ἰσχυρὴν ἀνὰ τὴν Λυδίην πᾶσαν γενέσθαι. 96. 97. 100. 136: τῷ δὲ τοὺς πλείστους ἀποδεικνύντι δῶρα ἐκπέμπει ὁ βασιλεὺς ἀνὰ πᾶν ἔτος, to be looked forward to. 184: χώματα ἀνὰ τὸ πεδίον ἐόντα ἀξιοθέητα. 185. 193: φοίνικες πεφυκότες ἀνὰ πᾶν τὸ πεδίον. 194, obstruction. 2. 4. 11: ῥηχίη δ' ἐν αὐτῷ καὶ ἄμπωτις ἀνὰ πᾶσαν ἡμέρην γίνεται. 37. 62. 85: ἀνὰ τὴν πόλιν στρωφεόμεναι τύπτονται . . . φαίνουσαι τοὺς μαζούς. 91. 111. 130: θυμιήματα δὲ παρ' αὐτῇ παντοῖα καταγίζουσι ἀνὰ πᾶσαν ἡμέρην, ἀνά is fond of situations in which reference is made to display. 132. 135. 3. 97. 131. 160. 4. 7. 14: ἐσκεδασμένου δὲ ἤδη τοῦ λόγου ἀνὰ τὴν πόλιν. 22. 101: ἡ δὲ ὁδὸς ἡ ἡμερησίη ἀνὰ διηκόσια στάδια συμβέβληταί μοι (compare 6. 63: ἐπὶ δακτύλων συμβαλλόμενος). 5. 27: ἀμυνόμενοι ἀνὰ χρόνον ἐκακώθησαν, times against (contrast 28: κατὰ τὸν αὐτὸν χρόνον ἡ Μίλητος αὐτή τε ἑωυτῆς μάλιστα δὴ τότε ἀκμάσασα). 38, casts eye over the field. 102. 114. 6. 48. 57. 61. 86. 131. 138. 7. 10: ἀνὰ χρόνον ἐξεύροι τις ἄν, compare ἀνευρίσκειν. 106. 150: ἄλλος λόγος λεγόμενος ἀνὰ τὴν Ἑλλάδα. 153. 184[2]. 223. 8. 10. 65. 123. 124. 9. 38. 44. 86. 99.

In distribution ἀνά appears to incline toward combinations involving a multiple of πέντε: compare ἀναπεμπάζεσθαι. Ar. Ran. 554: κρέα . . . εἴκοσιν | ἀν' ἡμιωβολιαῖα. Andoc. 1. 38: ἑστάναι δὲ κύκλῳ ἀνὰ πέντε καὶ δέκα ἄνδρας, τοὺς δὲ ἀνὰ εἴκοσιν. Dem. 27. 9: ἀνὰ πέντε μνᾶς καὶ ἕξ. Xen. An. 4. 6. 4: ἀνὰ πέντε παρασάγγας τῆς ἡμέρας. 5. 4. 12: ἔστησαν ἀνὰ ἑκατόν.

(2). Ἀνά with Dative.

The construction is rare. The spectator is implied. Dignity, majesty are suggested, but also occasionally their distinct opposite. Il. 1. 15: στέμματ' ἔχων ἐν χερσὶν . . . | χρυσέῳ ἀνὰ σκήπτρῳ, flag of truce. 8. 441: ἅρματα δ' ἂμ βωμοῖσι τίθει, κατὰ λῖτα πετάσσας. 14. 352: ὣς ὁ μὲν ἀτρέμας εὖδε πατὴρ ἀνὰ Γαργάρῳ ἄκρῳ, note objection on ground of publicity made by Ἥρη 330–340. 15. 152. 18. 177, for all to see. Od. 11. 128: σῆμα δέ τοι

ἐρέω μάλ' ἀριφραδὲς . . . | . . . | . . . ἀνὰ φαιδίμῳ ὤμῳ. Pind. O. 8. 67: ἀποπέμπων Αἰακὸν | δεῦρ' ἀν' ἵπποις χρυσέαις. 10. 83. P. 1. 9: εὕδει δ' ἀνὰ σκάπτῳ Διὸς αἰετὸς. 4. 166: ἀνὰ δ' ἡμιόνοις ξεστᾷ τ' ἀπήνᾳ. Aesch. Supp. 337: λυκοδίωκτον ὡς δάμαλιν ἀμπέτραις | ἠλιβάτοις. Eur. El. 466. I. A. 754: ἀνά τε ναυσὶν καὶ σὺν ὅπλοις, display first then action. 1058.

(*3*). Ἀνά with Genitive.

Ἀνά occurs three times with genitive: Od. 2. 416. 9. 177. 15. 284, always with νηός and βαίνειν. The scene is the prospective voyage with its uncertainties; compare ἀνάγεσθαι in connection with nautical affairs.

VII. Κατά with Case.

(*1*) Κατά with Accusative.

The most striking point of contrast between κατά and ἀνά with accusative is found in the nature of the substantives with which they are respectively employed. For, whereas κατά freely associates with substantives of the same kind as ἀνά, it is also entirely at home with those with which ἀνά is never found, namely, those in which personality is alive, and with those which express an action, a class from which ἀνά is largely excluded. Be the content of the substantive what it may, κατά finds its own in any accusative, because of the notion of resultant in the case, and is everywhere characterized by the absence of the sense of obstruction, of appeal to externals, which is prominent in ἀνά. Κατά is the index of the power of an actor and its employment with an accusative, the action in noun form, carries the same implication as when it is used as verbal prefix. The particle and the case are in complete harmony, and the effect of the combination is tendency to a conclusion, dominance of the situation.

a. Control of space.

Il. 1. 318: ὣς οἱ μὲν τὰ πένοντο κατὰ στρατὸν. 409: τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἅλα ἕλσαι. 2. 47: σὺν τῷ ἔβη κατὰ νῆας. 130: οἳ ναίουσι κατὰ πτόλιν, space is controlled and space controls. 345: ἄρχευ' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας. 362: κρῖν' ἄνδρας κατὰ φῦλα, κατὰ φρήτρας. 398. 470. 803: πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι, confidence. 3. 151. 4. 126. 209: βὰν δ' ἰέναι καθ' ὅμιλον ἀνὰ στρατὸν εὐρὺν, control modified. 445. 541. 5. 66: βεβλήκει γλουτὸν κατὰ δεξιὸν, note sense of unresisted progress

in verb of striking, wounding. 140. 162. 332: *αἶτ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν.* 495. 499: *ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλωὰς.* 590. 676. 6. 56. 287. 391. 7. 370: *νῦν μὲν δόρπον ἕλεσθε κατὰ πτόλιν, ὡς τὸ πάρος περ,* sphere in which actor may exercise his will. 466. 477. 10. 82: *τίς δ' οὗτος κατὰ νῆας ἀνὰ στρατὸν ἔρχεαι οἶος | νύκτα δι' ὀρφναίην . . . ;* *κατά* the boldness of the actor; *ἀνά* the action as it appears to the questioner. 11. 68. 77. 91. 716. 770. 806: *ἀλλ' ὅτε δὴ κατὰ νῆας . . . | ἶξε . . . ἵνα σφ' ἀγορή τε θέμις τε | ἦην,* compare *κατὰ χώραν.* 12. 318. 13. 102. 329. 14. 173. 180. 518: *ψυχὴ δὲ κατ' οὐταμένην ὠτειλὴν | ἔσσυτ' ἐπειγομένη.* 15. 447. 16. 96. 285. 642 (compare 17. 570. 19. 25). 713. 789. 17. 365: *μέμνηντο γὰρ αἰεὶ | ἀλλήλοις καθ' ὅμιλον ἀλεξέμεναι φόνον αἰπύν.* 462. 680. 743. 18. 38: *ὅσαι κατὰ βένθος ἁλὸς Νηρηίδες ἦσαν,* their house is their castle. 286, for protection; compare *καταφεύγειν.* 605, professionals. 19. 25. 93. 196: *κατὰ στρατὸν . . . | . . . ἐτοιμασάτω,* clothed with authority. 209. 20. 221: *ἕλος κάτα βουκολέοντο,* their home. 377, vantage-ground recognized. 21. 126. 147: *ἐδάιζε κατὰ ῥόον.* 310, compare *καταμένειν.* 353. 422: *ἡ κυνάμυια ἄγει . . . | . . . κατὰ κλόνον,* power to guide. 485, haunt of the hunter. 22. 1: *ὣς οἱ μὲν κατὰ ἄστυ . . . | ἱδρῶ ἀπεψύχοντο,* within its protection. 133, seat of power. 394. 433. 442: *κέκλετο δ' ἀμφιπόλοισιν . . . κατὰ δῶμα,* where she was mistress. 23. 1, grief controls. 162: *αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας ἰόντας,* where they belonged. 230. 285. 24. 662: *κατὰ ἄστυ ἐέλμεθα, ἄστυ* controls. 703. Od. 1. 116. 145. 228, at their ease; compare *καθέζεσθαι.* 2. 77. 101: *μή τίς μοι κατὰ δῆμον Ἀχαιιάδων νεμεσήσῃ, δῆμος* would justify the resentment. 140. 247. 383, *Ἀθήνη.* 397: *οἱ δ' εὖδειν ὤρνυντο κατὰ πτόλιν, κατά* regular where the right of action is unquestioned; one's home, city. 3. 428: *εἶπατε δ' εἴσω | δμωῇσιν κατὰ δῶμαθ' ἁγακλυτὰ δαῖτα πένεσθαι,* regular in connection with routine affairs of life: eating, sleeping, preparing meals. 4. 44, compare *καθορᾶν.* 72, view open. 167. 5. 52. 441, security. 6. 50: *βῆ δ' ἴμεναι κατὰ δώμαθ', ἵν' ἀγγείλειε τοκεῦσιν,* important tidings to communicate. 7. 102. 8. 390. 444. 9. 120: *οἵτε καθ' ὕλην | ἄλγεα πάσχουσιν, ὕλη* as channel regulates the action. 217. 10. 122. 11. 193, rest afforded and taken. 334. 539, eminence in joy. 571, space to which they are confined. 573, eminence in prowess. 639. 14. 254. 261: *ὀπτῆρας δὲ κατὰ σκοπιὰς ὄτρυνα νέεσθαι.* 411. 473–4, scene changes: advantage, first thought; then sense of difficulty in situation. 15. 276. 311. 510. 16. 150.

159, Ἀθήνη. 274. 17. 18, better chance of success; compare κατὰ τύχην. 204, unobstructed course. 227. 232. 246. 362, Ἀθήνη. 418, insistency. 501. 558, freedom of the town. 566, compare καταφεύγειν. 18. 97: αὐτίκα δ' ἦλθε κατὰ στόμα φοίνιον αἷμα, the force of the blow. 19. 67. 195: πολλῶν κατὰ οἶκον ἐόντων, οἶκος prepared for emergencies. 233, λοπός pattern for χιτών. 345, retainers. 536. 20. 10, φρήν, θυμός the controlling force. 59, silent, private grief; compare κατακλαίειν. Ἀνά has to do with initial movements, that may be frustrated, κατά with inevitable results. 64. 122. 159. 164. 167. 206, fate. 319: ῥυστάζοντας ἀεικελίως κατὰ δώματα, arrogance. 331, compare καταμένειν. 369. 21. 107, Ἀχαιὶς γαῖα cannot produce her like. 258, δῆμος given up to ἑορτή. 298. 331. 372. 22. 22–3, impulse of self-protection; not running away. 52. 55. 180, absorbed in work; did not see them. 223. 291. 299. 307. 360. 377. 381. 396. 484. 23. 137. 299: αὐτοὶ δ' εὐνάζοντο κατὰ μέγαρα. 24. 10. 13. 108. 183. 188: οὐ γάρ πω ἴσασι φίλοι κατὰ δώμαθ' ἑκάστου, compare κατειδέναι. 247. 336, compare κατειπεῖν. 338, childish persistency. 413: Ὅσσα δ' ἄρ' ἄγγελος ὦκα κατὰ πτόλιν ᾤχετο πάντη. 449. Eur. Alc. 950: τὰ μὲν κατ' οἶκον, 'the daily round, the common task'. Κατά in articular complexes with substantives of all kinds is common in prose and poetry. Plat. Phaed. 82 C: τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν, σῶμα controls. Cratyl. 394 D: τοῖς μὲν δὴ κατὰ φύσιν γιγνομένοις. Eur. Bacch. 282: τῶν καθ' ἡμέραν κακῶν, the inevitableness of Nature's order. Dem. 2. 27: τὰ καθ' ὑμᾶς ἐλλείμματα, personal responsibility. Plat. Menex. 241 C: ὑπὸ μὲν τῶν κατὰ γῆν, ὑπὸ δὲ τῶν κατὰ θάλατταν μαθόντας, γῆ and θάλαττα contribute to the result; compare A: οἷα ἐπιόντα ὑπέμειναν κατά τε γῆν καὶ κατὰ θάλατταν.

So of definite locations, points of departure, bases of action. Hdt. 1. 76: ἡ δὲ Πτερίη . . . κατὰ Σινώπην πόλιν . . . κειμένη. Plat. Symp. 190 E: ἓν στόμα ποιῶν ἀπέδει κατὰ μέσην τὴν γαστέρα. Cratyl. 397 B: ὥσπερ κατ' ἀρχὰς ἐλέγομεν, appeal to former position. Sophist 261 C: καθάπερ ἐρρήθη νῦν δή. Here belongs ἢ κατά with the comparative. Plat. Phaed. 94 E: θειοτέρου τινὸς πράγματος ἢ καθ' ἁρμονίαν. Apol. 20 E. Thuc. 7. 75: μείζω ἢ κατὰ δάκρυα τὰ μὲν πεπονθότας, work contrasted with power to do it; compare Hdt. 3. 14: τὰ μὲν οἰκήια ἦν μέζω κακὰ ἢ ὥστε ἀνακλαίειν, work contrasted with effect of effort to do it.

In distributive expressions with κατά the power to survey

the situation, to make the apportionment, is implied in the particle, reinforced by the case. Il. 2. 362. Plat. Theaet. 182 A: *κατὰ μέρη οὖν ἄκουε.*

The combination of *κατά* with accusative marks, in general, the pattern definitely set before the eye, the standard to be conformed to, the irresistible conclusion. Whether the individuality of the actor or the stream represented in the case is in the ascendency, the context alone can determine. Plat. Theaet. 192 B: *αἰσθάνεται καὶ ἔχει τὸ σημεῖον κατὰ τὴν αἴσθησιν.* Sophist. 216 A: *κατὰ τὴν χθὲς ὁμολογίαν . . . ἥκομεν,* compare *καθομολογεῖν.* Ar. Eq. 499: *πράξειας | κατὰ νοῦν τὸν ἐμὸν.* Hdt. 2. 68: *καὶ ὁ νεοσσὸς κατὰ λόγον τοῦ ᾠοῦ γίνεται.* Lys. 1. 4: *τῆς κατὰ νόμους τιμωρίας.* Xen. Hell. 5. 4. 54: *κατὰ τοὺς ὅρκους συνεστρατεύοντο.* Mem. 1. 1. 18: *ὅρκον ὁμόσας, ἐν ᾧ ἦν κατὰ τοὺς νόμους βουλεύσειν,* that they should be his guide. Plat. Hipparch. 232 C: *οὐκοῦν κατὰ τὸν σὸν λόγον πάντες ἄνθρωποι φιλοκερδεῖς ἂν εἶεν,* compare B: *ὁ λόγος ἡμᾶς ἠνάγκακε . . . ὁμολογεῖν.* Apol. 17 B: *οὐ κατὰ τούτους εἶναι ῥήτωρ.*

b. Index of power, physical and other.

Il. 1. 483: *ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.* 4. 276: *ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς.* 278. 9. 234. 12. 33. 13. 556: *κατ' αὐτοὺς | στρωφᾶτ',* at home among them. 588. 707. 14. 20: *ὣς ὁ γέρων ὥρμαινε δαϊζόμενος κατὰ θυμὸν,* as the wave poises (*κωφῷ, ὀσσόμενον*) before the liberation of its power (*καταβήμεναι . . . οὖρον*), so *θυμός* poises on the brink of decision; *κατά* is the index of power of decision, has the man behind it. 15. 389: *κατὰ στόμα εἱμένα χαλκῷ,* compare slang: 'business end'. (Compare 23. 500: *μάστι δ' αἰὲν ἔλαυνε κατωμαδὸν*). Thuc. 8. 100: *ὡς κατὰ κράτος . . . αἱρήσοντες.* Xen. Cyr. 4. 3. 7: *νῦν μὲν οὖν οὕτω ταῦτ' ἔχει κατ' ἀνάγκην* (compare Od. 5. 154: *ἀνάγκῃ*). Plat. Alc. 1, 106 E: *κατὰ μνήμην τὴν ἐμὴν.* Rep. 451 C: *κατ' ἐκείνην τὴν ὁρμὴν ἰοῦσιν.* Gorg. 448 C, *τέχνη,* the capable guide; *τύχη,* the blind leading the blind. Prot. 317 C: *οὐδενὸς ὅτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατὴρ εἴην,* am old enough to be. Polit. 274 C, times against them; compare *σὺν χρόνῳ.* Legg. 698 B: *ἡμῖν γὰρ κατ' ἐκεῖνον τὸν χρόνον . . . πολιτεία τε ἦν παλαιὰ,* times for us. 715 D: *καθ' ἡλικίαν γὰρ ὀξὺ βλέπεις,* i. e., *ἡ γὰρ ἡλικία ποιεῖ σε ὀξὺ βλέπειν.* Critias 117 B. Hdt. 2. 70: *ἐπακούσας δὲ τῆς φωνῆς ὁ κροκόδειλος ἴεται κατὰ τὴν φωνὴν, ἐντυχὼν δὲ τῷ νώτῳ καταπίνει.* 5. 88: *κατ' ἔριν,* i. q. *ἐρίζουσαι.* Thuc. 7. 44: *διαμαρτόντες τῶν ὁδῶν κατὰ*

τὴν χώραν ἐπλανήθησαν, *χώρα* controlled movement. Compare Ev. Mt. 9. 29: *κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν*. 8. 13: *ὡς ἐπίστευσας γενηθήτω σοι*. Mc.5. 34: *ἡ πίστις σου σέσωκέν σε*.

c. Control of one's own or another's action.

Il. 1. 271: *μαχόμην κατ' ἔμ' αὐτὸν ἐγώ*. 2. 3. 5: *ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλὴ* (contrast Od. 10. 29). 99. 3. 36, compare *καταδεῖσαι*. 8. 131. 9. 87. 302: *τειρομένους ἐλέαιρε κατὰ στρατὸν*. 329. 463. 521. 10. 136. 184. 491. 507, *φρήν* controls. 11. 167. 172. 336: *ἔνθα σφιν κατὰ ἶσα μάχην ἐτάνυσσε Κρονίων | ἐξ Ἰδης καθορῶν*. 460. 469. 12. 340. 15. 163. 384, resistless wave. 562, compare *καταιδεῖσθαι*. 682, skill. 16. 119, *θυμός* directed the result. 17. 167. 732, contrast *ἀνεχώρησαν* in context. 18. 159. 19. 352. 20. 264. 21. 14: *ταὶ δὲ πτώσσουσι καθ' ὕδωρ*, their protection. 25, compare *καταφεύγειν*. 225. 236, under his control. 238. 24. 691. Od. 1. 4. 29: *μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο*, internal impulse. In composition only *ἀνά*, where reference is to external influence; complementary notions. 294, result foreshadowed; divine will back of him. 3. 72. 106. 6. 34. 283. 7. 40: *οὐκ ἐνόησαν | ἐρχόμενον κατὰ ἄστυ διὰ σφέας· οὐ γὰρ Ἀθήνη | εἴα*, power imparted. 144, compare *σιγὴν κατακηρύττειν*. 8. 232, compare *κατὰ θάλατταν*. 9. 299. 11. 9. 479, definite line of action (compare 10. 492: *ψυχῇ χρησομένους Θηβαίου Τειρεσίαο*). 14. 46. 15. 453. 16. 237: *καί κεν ἐμὸν κατὰ θυμὸν ἀμύμονα μερμηρίξας | φράσσομαι*, energizing power. 318, crucial point. Xen. Cyr. 5. 1. 11: *ἕκαστος γοῦν τῶν καθ' ἑαυτὸν ἐρᾷ*. Oec. 11. 9: *τὴν πόλιν μηδὲν κατ' ἐμὲ χρήμασιν ἀκόσμητον εἶναι*. The individuality of the actor is enhanced by the addition of *αὐτός*. Plat. Phaed. 64 C: *χωρὶς μὲν ἀπὸ τῆς ψυχῆς ἀπαλλαγὲν αὐτὸ καθ' αὑτὸ τὸ σῶμα γεγονέναι*. Polit. 298 C: *καθ' ὅ τι χρὴ τοῖς φαρμάκοις ἡμᾶς . . . χρῆσθαι*. Crito 51 A: *καθ' ὅσον δύνασαι ἐπιχειρήσεις ἀνταπολλύναι*. Hdt. 5. 3: *εἰσὶ δὴ κατὰ τοῦτο ἀσθενέες*, it is this that makes them so.

d. Exercise of power constructively.

Il. 1. 136: *ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται*. 286: *κατὰ μοῖραν ἔειπες* (compare 16. 333: *τὸν δὲ κατ' ὄσσε | ἔλλαβε . . . μοῖρα κραταιή*. Eur. El. 1248: *ἃ μοῖρα Ζεύς τ' ἔκρανε σοῦ πέρι*). 2. 214: *μὰψ, ἀτὰρ οὐ κατὰ κόσμον*. 3. 59: *ἐπεί με κατ' αἶσαν ἐνείκεσας* (compare 24. 224: *εἰ δέ μοι αἶσα | τεθνάμεναι*. Od. 7. 197). 19. 256: *εἵατο σιγῇ | Ἀργεῖοι, κατὰ μοῖραν, ἀκούοντες βασιλῆος* (compare Xen. An. 2. 2. 20: *σιγὴν κατακηρύξαντα*), *σιγή* is *μοῖρα*. 22. 478: *ἰῇ ἄρα γεινόμεθ' αἴσῃ | ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,*

δῶμα channel of fate, as αἶσα is fate. 23. 626: *Ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες, ἔπος* is *μοῖρα* (*μέροψ*?): words justify, words condemn. Compare Od. 2. 100: *μοῖρ' ὀλοὴ καθέλῃσι τανηλεγέος θανάτοιο.*

e. Exercise of power destructively.

Il. 3. 347: *καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα . . . | . . . ἀνεγνάμφθη δέ οἱ αἰχμὴ* | . With verbs of striking, wounding, *κατά* marks the actor's confident attitude, assumption of inevitable result; *ἀνά* implies an influence beyond his control. 356: *ἦ ῥα καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, | καὶ βάλε Πριαμίδαο κατ' ἀσπίδα*, in *ἀνά* the initiatory movement that may or may not succeed; in *κατά* the foreseen effect. Inward force contrasted with outward obstruction. Κατά connotes 'nerve', *ἀνά* 'nerves'. 13. 498. 17. 43. 19. 125.

f. Emphasis on forces operative in nature.

Il. 15. 61: *λελάθῃ δ' ὀδυνάων | αἳ νῦν μιν τείρουσι κατὰ φρένας·* Od. 15. 409: *ἀλλ' ὅτε γηράσκωσι πόλιν κάτα φῦλ' ἀνθρώπων.*

g. Index of personal conviction.

Il. 2. 409: *ἤδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῖτο.* 4. 163. 5. 406. Od. 20. 93: *μερμήριζε δ' ἔπειτα, δόκησε δέ οἱ κατὰ θυμὸν.* 22. 373: *ὄφρα γνῷς κατὰ θυμὸν, ἀτὰρ εἴπῃσθα καὶ ἄλλῳ.*

h. Intensity of personal feeling.

Il. 1. 429: *χωόμενον κατὰ θυμὸν.* 555: *δείδοικα κατὰ φρένα, δέος* behaves as *φρήν* directs. 11. 658. 13. 86: *καί σφιν ἄχος κατὰ θυμὸν ἐγίγνετο δερκομένοισιν.* 338, channel for exercise of feeling. 416: *γηθήσειν κατὰ θυμὸν.* 15. 21; 22. 409: *κωκυτῷ τ' εἴχοντο καὶ οἰμωγῇ κατὰ ἄστυ.* 414. 24. 512. 549: *ἄνσχεο, μηδ' ἀλίαστον ὀδύρεο σὸν κατὰ θυμόν*, meet the difficulty; do not let feeling control. Od. 1. 323. 4. 813. 5. 444: *εὔξατο ὃν κατὰ θυμόν.* 13. 379: *ὀδυρομένη κατὰ θυμὸν*, gives rein to grief. 17. 578 (compare 20. 171: *οὐδ' αἰδοῦς μοῖραν ἔχουσιν*). 19. 390: *αὐτίκα γὰρ κατὰ θυμὸν ὀΐσατο*, takes mental stand. 23. 345.

(*2*). Κατά and *κατά*-compounds with Genitive.

a. Pure Genitive. The particle, as elsewhere, is the index of power; the case marks the limitation of power, the suspension of action by an external influence, reciprocality, contact. Il. 3. 217: *ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας, | . . . | . . . ἀίδρεϊ φωτὶ ἐοικώς.* 5. 696: *κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς.* 13. 385, kept in touch. 504: *αἰχμὴ δ' Αἰνείαο κραδαινομένη κατὰ γαίης | ᾤχετ'*, suspended, ineffective. 580. 16. 123. 18. 24: *κόνιν αἰθα-*

λόεσσαν | χεύατο κὰκ κεφαλῆς, χαρίεν δ' ἤσχυνε πρόσωπον. 19. 39: στάξε κατὰ ῥινῶν, ἵνα οἱ χρὼς ἔμπεδος εἴη, the power that sends the preservatives into the medium which absorbs them, coöperates with them. 20. 321, ὀφθαλμοί and ἀχλύς must have it out between them. 21. 172, ἔγχος misses mark, passes out of actor's control. 23. 100. 282: ὑγρὸν ἔλαιον | χαιτάων κατέχευε, λοέσσας ὕδατι λευκῷ, reciprocal action between χαῖται and ἔλαιον. 765, κατά marks the power of the pursuer, the case the precedence of the pursued; in the shadow of control. 24. 642, the lingering contact of taste. Od. 6. 230: κὰδ δὲ κάρητος | οὔλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας, κάρη lends support to κόμαι, as the living stem sustains the flower. 8. 85, κεφαλή lacks the help of φᾶρος. 9. 330. 10. 362: θυμῆρες κεράσασα κατὰ κρατός τε καὶ ὤμων, the delight of the bath. 12. 93, home; free ingress and egress. 23. 156. 24. 317.

In the post-Homeric language the construction of κατά with genitive reflects the earlier usage, though the advance from the material to the moral sphere is distinct. Plat. Phaed. 112 C: δυόμενα κατὰ τῆς γῆς . . . πάλιν εἰς τὸν Τάρταρον ἐμβάλλει. 113 C, free movement in responsive environment: Sophist. 232 C: κατὰ πάντων λέγηταί τι, series responding to generalization. 253 B. Polit. 276 C. Symp. 212 E: ἆρα καταγελάσεσθέ μου ὡς μεθύοντος; he laughs best who laughs last; the worm will turn. Phaedr. 260 B: συντιθεὶς λόγον ἔπαινον κατὰ τοῦ ὄνου, ἵππον ἐπονομάζων, the actor surveys the field and awards praise or blame; the definition may not fit, the relation set up may not abide. 278 E: Νέος ἔτι . . . ὃ μέντοι μαντεύομαι κατ' αὐτοῦ λέγειν ἐθέλω, he may turn out different. Gorg. 472 A: ἐὰν βούλῃ κατ' ἐμοῦ μάρτυρας παρασχέσθαι, on presumption of my guilt. Meno 74 B. 77 A. Menex. 249 E: ἀλλ' ὅπως μου μὴ κατερεῖς, let it be a secret between us. Rep. 344 D: ὥσπερ βαλανεὺς ἡμῶν καταντλήσας κατὰ τῶν ὤτων ἀθρόον καὶ πολὺν τὸν λόγον, could not help ourselves. 398 A: μύρον κατὰ τῆς κεφαλῆς καταχέαντες. 411 A: καταυλεῖν καὶ καταχεῖν τῆς ψυχῆς διὰ τῶν ὤτων ὥσπερ διὰ χώνης ἃς νῦν δὴ ἡμεῖς ἐλέγομεν . . . ἁρμονίας, ψυχή responds to ἁρμονίαι as κεφαλή to μύρον. Critias 119 E: πρὸς τὴν στήλην προσαγαγόντες κατὰ κορυφὴν αὐτῆς ἔσφαττον κατὰ τῶν γραμμάτων, κορυφή locates σφαγή; γράμματα hold the effect of σφαγή in suspension before the eye. 120 A (compare Hdt. 4. 62). Legg. 637 E. 773 B. 800 D. 941 A: γραφαὶ κατὰ τούτων ἔστων ὡς

. . . ἀσεβησάντων. Ar. Eq. 1091: τοῦ δήμου καταχεῖν ἀρυταίνῃ πλουθυγίειαν. Nub. 74: ἀλλ' ἵππερόν μου κατέχεεν τῶν χρημάτων, my purse must bear the brunt of all his horsiness. Vesp. 7. Lysias. 16. 8: ὅτι περιφανῶς ἐτόλμησάν μου καταψεύσασθαι, a partaker, though unwilling, in the transaction. Xen. Cyr. 6. 1. 36: αὐτὸς δ' ἐμαυτοῦ κατέγνων μὴ ἂν καρτερῆσαι, had to admit the charge. Hdt. 1. 10: ὡς δὲ κατὰ νώτου ἐγένετο ἰσύσης τῆς γυναικὸς ἐς τὴν κοίτην, had her at disadvantage. 75: κατὰ νώτου λάβοι. Thuc. 1. 62.

b. Genitive as Ablative. Whether, as the external limitation of action, the receptive, suspensory, transmissive force or the precipitative sense of the case is dominant is determined by the setting. The former capability implies the latter. κατά with ablative-genitive marks, in particular, the power of gods, of resistless streams and other forces of nature, the rush of the warrior, the impulse of personal feeling.

Il. 1. 44: βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος. 2. 167. 5. 109. 111: Cθένελος δὲ καθ' ἵππων ἅλτο χαμᾶζε. 6. 128: εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας. 232: καθ' ἵππων ἀίξαντε, | χεῖράς τ' ἀλλήλων λαβέτην. 8. 410. 9. 15: ὥστε κρήνη μελάνυδρος, | ἥτε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ. 11. 423. 493. 13. 138. 539. 772: νῦν ὤλετο πᾶσα κατ' ἄκρης | Ἴλιος αἰπεινή. 14. 298. 15. 79. 169. 237. 16. 548: Τρῶας δὲ κατὰ κρῆθεν λάβε πένθος. 17. 438: δάκρυα δέ σφιν | θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρομένοισιν. 18. 616. 20. 52: αὖε δ' Ἄρης . . . | ὀξὺ κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων. 189. 401. 22. 187. 411: πυρὶ σμύχοιτο κατ' ἄκρης. Od. 4. 680: τὸν δὲ κατ' οὐδοῦ βάντα, bearer of important tidings. 5. 313: ἔλασεν μέγα κῦμα κατ' ἄκρης, wherein the power is stored thence it is released. 6. 102: οἵη δ' Ἄρτεμις εἶσι κατ' οὔρεος ἰοχέαιρα, her home; she has all the rights. 8. 508: κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης, external sphere would coöperate with action, exercised in either direction. 14. 399. 16. 190. Thuc. 7. 44: κατά τε τῶν κρημνῶν, compare καταδιώκειν. Eur. I. T. 1429: κατὰ στύφλου πέτρας | ῥίψωμεν. Plat. Legg. 909 B: πόλεις χρημάτων χάριν ἐπιχειρῶσι κατ' ἄκρας ἐξαιρεῖν. Hdt. 6. 18, contrast κατὰ κράτος αἱρεῖν (Isoc. 4. 119) without reference to the previous condition of the object; action and its effect alone regarded. Aesch. Cho. 672: κατ' ἄκρας . . . ὡς πορθούμεθα. Soph. Ant. 201. O. C. 1242. Eur. I. A. 778. Thuc. 4. 112.

As, in the construction of κατά with accusative—the interior

channel of the action—the content of the substantive modifies the character of the connection, reflecting now one phase now another of the action, so in external situations the quality inherent in the substantive with which κατά is combined is in harmony with now the one now the other of the limitative powers of the genitive—the exterior channel of the action—and helps to determine the function of the case in any setting. Thus, in κατὰ πέτρας ῥίπτειν the nature of πέτρα suggests the termination of the suspensive, the inception of the separative force of the case, whereas in καταγελᾷς μου the content of μου raises the notion of retardation of action. In Od. 8. 508 the two functions occur side by side: ἐπ' ἄκρης, κατὰ πετράων; and this would seem to be the natural order of development: suspension, precipitation. Pure genitive involves ablative potentiality; ablative implies previous suspensory relation.

Apart from the sphere of case, the same principle, involving the character and attitude of the subject, seems operative in the relation of οἷος to οἷός τε and of the final clause to the consecutive.

VIII. Disappearance of ἀνά as preposition.

In the complementary yet subordinate relation which ἀνά holds to κατά is found perhaps the chief reason for both the beginning and the end of its life as preposition. The association starts in the earliest language, e. g., Il. 3. 355: ἦ ῥα καὶ ἀμπεπαλὼν προέι δολιχόσκιον ἔγχος, | καὶ βάλε Πριαμίδαο κατ' ἀσπίδα, and persists until it emerges in such expressions as ἄνω κάτω, ἄνω καὶ κάτω, ἄνω τε καὶ κάτω, whose indiscriminate sense is shown by the nature of the actions with which they are regularly connected; f. i., Eur. H. F. 953: ἕρπειν. Bacch. 349: συγχεῖν. Ar. Lys. 709: περιπατεῖν (compare 'up and down the porch'). Ach. 21: φεύγειν. Eq. 866: κυκᾶν. Dem. 21. 91: στρέφειν. Dinarch. 1. 17: μεταβάλλειν. Plat. Gorg. 481 E, though here also the subordination of ἀνά is maintained in the order. Κατά will have the last word, will lay the correcting hand on its unstable associate. It is the vacillating, passive, temporary character of ἀνά that fits it as a foil to κατά and unfits it for prepositional use. Ἀνά points to conditions external to the action and to the actor, and it is chiefly when, in dramatic situations, the substantive is of such special character as to

harmonize in sense with the particle that the latter leaves the bosom of the verb. The combination with the abstract or semi-abstract noun (*θυμός, ἰθύς, κλόνος, μάχη, ὅμιλος, οὐλαμός, φόνος*), relatively unfrequent though this be, is an indication of the particle's uneasiness in exile, its yearning for the return. It paints the picture, but needs the support of the verb. *Κατά* by virtue of its active, independent, dominating nature is equally at home in the stream of the action and with all that is either effected or affected[1] by the action. *Ἀνά* reflects circumstance; in *κατά* is written the record of character's control of circumstance.

[1] The exception, which excites Cobet's ire (A. J. P. 5. 385), proves the rule. To *-γελᾶν* add *-αρᾶσθαι, -κρίνειν*, which are influenced by the behavior of the uncompounded form.

LIFE.

The writer was born in Winchester, Virginia, May 10, 1857. After preparation at the Shenandoah Valley Academy he entered, October, 1879, the University of Virginia and there pursued chiefly the study of the classical languages.

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Among the teachers in the Johns Hopkins Univerity to whom it is a pleasure to give public expression of thanks are Professors M. Bloomfield, C. W. E. Miller, and K. F. Smith.

To Professor Gildersleeve both for his personal friendship and for the unique value of his teaching the debt of gratitude is greatest.